

The Man Who Would Not Die

The Autobiography of an Orokaiva Man



by Lucian Vevehupa

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INTRODUCTION

Oio iji eha, wasiri eha, usasa eha, eingeto puvuresi mihei toto, nau epe ahije ta irari iji mahu amo sapura ta mihakera. Oio nau epe ahije mane ungo ta irari iji mahu ta amo wasiri javotoho ta irae, indari javotoho ta indae, irari javotoho ta irae, evari javotoho ta evae.

Do eora ijie wasiri ainge amo ere uhahere? Amita be amo isoro embo na teto ageto indesora avo joru ue ere uhahera.

Na iji oroho emo God osa ue, jakeka aisona. Amita be amo Church PNG enda ta God ta ke humbuto puvuto kaieta Dogura, Menline Bay province ai ta vihina hariga August 10th 1819. Amina puvuto amita duru ikena einge ikena, "God ta embo meni na ungota peka humbuto puvena. Osa ari, tunga humbari, namei ari, umoro ari, avo God na ungota degi ana ehei puvena. Avo eto embo teto indari, tumo ari, jujune ari, boru jumbari, tapa tovujo. Irae au, ungota tapa usasa ta puvuto da pepeni kongombeto, osa mine ara ue irivujo."

Oje kahari emina eria avo eto, ungote na mei ehaha avo tunga mine humbara ue osa mine ara ue, wasiri javotoho ue irari javotoho, evari javotoho, indari javotoho indie, God jakeka ue irore.

Na iji mahainge osa eagona avo eto ungote egerembeto epe ahije mo wasiri mahu do ue mihakera avo kiore. Enana mahu mihakera amo tunga humbari irae, osa ari irae, umoro kamoro irae, enana oenga oenga mihakera. Enana embo teto ageto indagora avo eto enana uha mahu sapura ari, avo eto enana wahai ta mane eagona te enana amo iji mahainge tumo, hini kambari, jujune, boru jumbari, eagona, avo eto enana ta jujune donda ki, koja, emi, gisi, beha, kepata, amo iji mahainge enana ta koho ta or ingeni ta iraguja.

Embo meni emo isoro embo meni avo eto enana ta arumbari irae, evari irae, hetari pere iresora. Indari heteto indisora. Evari ta amo ae na simba ururu ivo evo isapa aisuja. Ehako ivu na ae simba ururu ae avo isapa aisuja. Enana ta ba pure pepeni irae isapa be ai ta ba mihirou pambuto embo teto humbuto puvuto ba humbuto embo ageto indesora.

Today is a new era. People behave in new ways and think new thoughts, but in my grandfather's and grandmother's time, life was very hard. Long ago, my grandfathers and grandmothers did not behave properly, they did not eat good food, they did not dwell in good houses, and they did not sleep comfortably.

So why did they live like that? It is because they were always scared that some warrior would attack, kill, cook, and eat them.

Presently we believe in God, and we praise Him. We owe that to the Church that settled in Dogura, Milne Bay Province, PNG, on August 10th, 1819 to bring us God's word. This is God's message, "As you are God's children I came to bring you peace. God has sent me to you so you can live happily, in good terms with your brothers, and in harmony with each other. This is why you must give up killing for food, any other killings, angry feelings, arguments, and brawls. When all these have ceased, you must come together to settle in large villages, and live on good terms with each other."

Because the Church brought us this message, you young people can now live happily on good terms with each other. You can behave properly, have good lives, sleep, and eat well, according to God's Commandments.

Our life is pleasant now, but let me tell you about the life of your grandfathers and grandmothers. Back then, nobody was happy. They did not enjoy life. They refused to socialize, and they lived alone in separate hamlets. Because they killed, cooked, and ate people, their spirits were evil, and they could not cope with one another. From morning to night, they were angry, sad, and ready to fight or to quarrel. So they never parted with their weapons, spears, stone clubs, shields, black palm clubs, but instead always carried them around in their hands or on their backs.

They were warriors, so they never sat down anywhere, and rarely slept, but always stood upright. When the husband wanted to rest, the wife would

Epe ahije mahu amo o ohu or umo o amo indae, ungo embo pere indihahere avo eto ombo o te umo o te isapamane mihahaija. Rate oroho mei ehaha amo embo indae avo eto o indere irae ehija. Amita be amo iji oroho emo embo isapa mane avo eto.



Lucian Vevehupa mas eria, Jua 2010
Lucian Vevehupa celebrating mass in 2010

keep guard so he could sleep a little. Then, the husband would in turn be on watch, so his wife could doze for a while. They did not have proper gardens. If they got hold of a few taros, they killed a man and cooked them up together.

Back then, our grandfathers and grandmothers did not eat pig or fish: they ate only man. Therefore, in the bush there were lots of animals and fish. Today, younger people no longer eat humans. They eat only animals. As a result, animals in the bush have become very scarce, but humans have become very numerous.

CHAPTER 1

Fr. Lucian Vevehupa ta hihi te ohihi ta hihi

Nau ke ae kihi be ta amo nau name kamei te nau du emone te enda nei ta mihera amite nei P.N.G enda jo ta mihera amite dombo be avo Oro Province ta mihera avo jo nau aema ere pekihena inganau namei Jejus Keriso ta javo ta.

Nau hihi tiresona kihi amo na akate, meundi nau amo 10. Ingari hariga nau amo November 24, 1942. Nau district amo Popondeta, Oro Province. Da nau amo Jajau. Naena hihi erevi ere kajihena amo God na iji ambo nau avo jovotoho kina amita pure aisona avo kito na oreka embere isapa mane ta ena. Ainge dombo nanamei nau ungote nau God na ungo ta degi ari embere nei te nei te ta eaguja ainge dombo degi nau ena iji mahainge eaguja avo ere kajihena.

Avo eto nau hihi erevi ere kajihena amo embo tapa na eheketo kevue God na embo wahai wahai ta eto evohu wahai wahai te degi hondate do arire or eaguja avo hotembihe God jakeka ara ere kajihena.

Fr. Lucian Vevehupa's story and the story of our customs

Before I start, from the depth of my heart and in the name of Jesus Christ, I want to greet all my brothers and sisters who live on earth, all those who live in PNG, and most of all, those who live in Oro Province.

I am married, and I have ten children. I was born on November 24th, 1942. I am from the Popondetta region, in Oro Province, and the name of my village is Jajau.

As you will see, if I am alive and able to write these stories at all, it is because God has watched over my steps, and in his mercy, kept me alive to serve Him. Just as in countless ways, God manifests Himself to you, my brothers, so I see His doings in my life every day. Therefore, I want to write about the help God gives, so that the readers, both men and women, may know about it and praise Him. God's mercy is a thousand-fold: the sick are cured, the dead rise

Ungote na amo God ta orekari avo kiagora, ambure arita eoi kojagora, pehari ta jigei eragora, beuje iji te indari ikaguja, hamo ta ujeje amita hondate eaguja. Avo eto ungote God jakeka are.

again, the hungry are nourished, and the needy are fed. Thus, one must praise God.



Lucian Vevehupa ae te, mei te. Tohota mei ta javo amo Andrew ra.
Lucian Vevehupa with his wife and son, Andrew

CHAPTER 2

Asigi ohihi ta hihi ra

Asigi embo tapa amita jota Sarahu te Ombisisire te amo isoro ta tihi jigari embopo. Avo eto iji wahai Asigi embo te Hujava-Arehu embo te wahai ta eto tiri embo teto indesi pambua. Pambuto simba mihio mume enu tiri embo meni evio enana ta bande jorere eto kaseo irae enu jujune ta hui husiho ingito erito joru pambasi vea te Asigi embo na ki na kajeto, gisi no teto, pepehekeo humbuto puvuto, Hujava-Arehu embo humbuto pahuo Asigi embo humbuto puvuto heveto ageto india.

Avo eto tiri embo na mine puvuto teto indiora, Asigi embo joru ue, irari sapura ta mihakera. Enana bande amo isasaraho enda ta eto kongoru na jorere eto ji evekae, mume ta mihakera. Embo nei nei amo ji pepeni amita hatu ta bande eto mihakera. Nei panga

The story of the Asigi people

Among the Asigi people, the Sarahu and Ombisisire families were the most warlike. One day, the Asigi and the Hujava-Arehu gathered and decided to kill a man from the mountain and to eat him. They traveled to a village in the mountains and waited in hiding until all villagers were fast asleep, locked up in their houses. Then, they sounded the call of war on a conch shell. On hearing it, the mountain people were scared and rushed out of their houses to escape. The Asigi then took advantage of the situation and speared a man, they then finished him off with their clubs. Finally, together with the Hujava-Arehu people, the Asigi people carried him away. On coming home, they butchered, cooked, and ate him.

hota, embo nei ji hota, embo nei bokoro pepeni amita jota pambuto bande isapa eto ae te mei undi te ojiketo mihahera.

Iji nei avo Jajau embo avo na jujune ta pambasi ue huin huseto Kanari embo te Maneneta te wahai ta eo Aeka embo teto indesi pambuto da Daereta evito iho be te degi javo Toki ehe tumo ai pambua te embo hambae eto egerembeto Daereta puvuto evia. Iho nei avo embo tapa avo data mihio da Kanari embo javo Asurupa avo iho be te umo oenga Toki bokoro ai pambuto embo wahai amita mei isapa amiga di vuju humbasi avihinu puvuto hambuna. Embo amita javo amo Sirote.

Sirote ta mei avo kurumbenu pambuto bokoro ta veto wahaiketo mihinu kihi mamo Sirote avo tenu pehenu toto ambota mei tenu pehenu utu te ingeni te wahai ta tigito humbuto da Daereta ai embo mihio puvuto hunu kito osa ue javone kahihe einge ea, “Oro, oro, oro Tengerepa, oro, oro, oro da Kanari”. Embo javo Asurupa amina Aeka embo Sirote avo teto da Daereta jo ai heveto india.

Embo Sirote ta vehu oroho miha Daereta jota. Asigi embo ta isoro arai ta embere amo isapa mane ra. Embere nei amo Tiri embo ra, nei amo Aeka embo ra, nei avo Ewa embo ra.

Iji nei avo tiri embo na puvuto Asigi embo teto humbuto pahuna te Asigi embo avo be pehae avo eto Tiri embo avo dainge eto taisuja avo uha ta hotembena. Tiri embo avo i indiri avo jarukihina embo amita bau avo araha ta puvunu kito mihinu pambuto i indiri nei avo jarikihinu bau araha ta puvunu Asigi embo na ingeni iketo bau ta jiginu memega kevue endata ikenu veto esi na tigina avo ti na kambuto vujuketo erito mine tiri embo avo tenu pehenu pundito humbuto puvuto ikenu Asigi embo na heveto ageto india.

Asigi embo amo isoro ahe poekari embopo. Asigi embo amo pondo ahe poekari embopo. Asigi embo amo ja ahe poekari embopo.

Ever since that time, because they were scared that the mountain people would come to eat one of them in revenge, the life of the Asigi people became miserable. They built only small houses straight on the ground. They did not light fires and spent their nights in the dark. Some of them constructed their houses on the branches of big trees, others in holes in the ground or in hollow trunks. To protect their wives and children from vengeance, some went as far as to put their small houses in the middle of a big swamp.

Some time later, the men of Jajau village sounded their conch shells again to announce to their allies that they were planning to kill an Aeka man and eat him, The men of Kanari and Maneneta joined them for that expedition. In the evening, they went together to sleep in Daereta and the next morning they searched the nearby high grasses, at a place called Toki. They did not find anyone, so they came back to sleep again in Daereta. The next morning, when they all stayed put in the village, just one man, called Asurupa, left alone at daybreak, and returned to Toki. When he arrived there, he spotted a man who had come with his young son to unearth some wild-fowl eggs. This man was called Sirote.

Asurupa chased Sirote and his son until they were trapped in the swamps. He first hit Sirote and killed him, and then he took care of his son. He secured one of their hands to one of their legs and carried them on a stick to the village of Daereta. When those who had slept there saw him, they were in good cheer. They blew the conch shell, and shouted his name, “Oro, oro, oro¹, Tengerepa². Oro, oro, oro, Kanari village.” On the spot, they butchered and ate the man that Asurupa had killed. Today, Sirote’s bones can still be seen in Daereta.

Over the years, the Asigi have made many such raids. They fought the mountain people, the Aeka, and the coastal people. In return, one day, a mountain man came, attacked an Asigi man, and took him away. However, the Asigi man was not really dead, but was only pretending. He was thinking hard about how he could get back at that man.

¹ Oro, oro, oro is the way in which Orokaiva people welcome visitors and show their happiness.

² Asurupa’s clan name.



Ja tivari / Orokaiwa dancers

Ba pure / Taro garden





Ji popo amo embo ta epe ahije pehari ra
The *popo* trees that are the feast givers' ancestors

On his way home [carrying the Asigi man on his back], the mountain man had to jump over a tree trunk lying on the path. He lifted his leg, and his testicles came out of his loincloth. The Asigi man saw that. So later when that man jumped over another tree trunk, the Asigi man extended his arm and crushed his testicles in his hand. The mountain man was hurt so badly that he fell down on the ground. Quickly, the Asigi man cut the rope with his teeth, then he hit the mountain man and killed him. After this, he secured him with a rope and brought him back to his people who cut, cooked and ate him.

Asigi people are famous for being good warriors, feast givers, and dancers.

CHAPTER 3

Asigi embo to pondo uhahera amita hihi

Pondo kihi uhahera amo Pamba oro iketo ere uhahera. Pamba oro ikae kihita amo data Chief avo pambuto embo tapa ta ba pure avo kevue pure hekeri eto siroru poeto humbuto puvuto mihima mume ururu erito ahemba aisuja. "Na epe mane peheto pahuore mihovona, Pamba oro iketo ungo ahepeokasi pambuto ungota ba kekena inono avo eto pondo aisona Ro-----". Enana pondo uhahera amo sio aera, ji garepa avo vuji pejau ba isapamane au pondo aisora. Avo eto Chief na garepa vuji pejehei

The gift-giving feasts that the Asigi held

Our forebears used to hold gift-giving feasts that they called *Pamba Oro* [the house made of *pamba* trees]. However, the *oro* (house) itself was not constructed immediately. First, the village chief went to visit everyone's taro gardens to make an estimate. Then at night, he called the entire village for a meeting, "Our ancestors are dead, but I am alive. So, I want to teach you how to hold a *Pamba Oro* feast. I went to see your taro. There is plenty of it. So I can organize a gift-giving feast."

kito pondo aisi ahemba ehei embo tapa avora ehera amita ambota pondo aisora.

Mume nei Chief erito ehako ahemba aisuja, “Evohu ta degi na ke mahu ehene ingeva avora dago embo avo iho vujau irae araga ta pambuto jaki jaisora avo evohu ungo pure ta pambuto ba humbuto puvuto agevujo.

Ihote embo araga ta pambuto jaki tiveto araga ta iketo toto puresora ainge dombo evohu ba humbuto puvuto wahaite ikaro evisuja.

Mume nei Chief erito ahemba ehako aisuja, “Evito iho te amo epe ahije araga ta avo araha ta puvuresora avo eto evohu ba agejo, singa ungo tapa ino te hui te wahaite evujo, epe ahije araha ta puvurore. Embo araga ta pambuto ji humbuto puvurore javone kahihe, “Oro, oro, oro. Epe ahije puvuto hove?” Oro, oro, oro jiroro, ino kuku kajihirou, hui husihirou, embo tapa tunga javotoho aisora. Amita be amo embo te evohu te mei singa te kakara te pondo aisi uje ehera avo eto pure ihiketo ere ora.”

Our forebears did not hold gift-giving feasts all the year, but only when the *garepa* tree leaf blossomed and taros were plentiful. Thus, the chief waited until the *garepa* leaf turned red and held another meeting. If all the participants agreed at that time, they went on with the gift-giving feast.

Later, the chief would call again for a nighttime meeting, “I already told the women what I wanted from them. Now at daybreak, I want the men to go with me to the bush to cut the posts for the house. Meanwhile, the women will go to the gardens to bring back some taro to cook.” In the morning, the men went to cut the posts and hid them all together in the bush. The women brought back taros that they piled up in the village.

The next night the chief called for another meeting, “Tomorrow our grandfathers and grandmothers will come out of the bush, so you, women, must cook taro and you, all the unmarried men, must form a group of drums and conch shells to entice the

Ponto ta o ohu / Pigs offered for a feast pondo



Iji amite embo or evohu amina tumo aisuja amo embo tapa pure toto teho mihiroro embo or evohu ke aisuja amina o andito, sa koumbeto, hambo humbuto pambuto Chief ta ikau Chief tunga javotoho ururou embo ehako pure aisora.

Pondo bande ikaro ikae au amita ambota evohu tapa pure ta pambuto ba humbuto puvuto ba agihiroro meni isasaraho four to eighteen years old tapa avo Chiefs heriso puvuto bande pe ta heteto hingeni jigoro hu ta horeto bande jo ta indari ikasora avo indiroro amita mume amo embo isapamane ino te hui te avo wahai aro Chief erito epe mane pepehekari amita degi jage eto ke einge aisuja, "Oe-----, O epe mane ungo peheto pambave mihovona mei pajere pondo ahe poekasi ere ona ungo puvuto namo te wahai ta evujo mei pondo are..."

Chief jage aisuja amita ambota di tapa javo ombe re te, pekuma re te, akena re te, amo ke aisora avo iji te amo dagota ke be aisora amita be amo epe mane pepehekari amina ke mine erera avo hotembihe hui husihirou, inu kuku kajihirou, javone kahasora, "Oro, Oro! Epe mane! Oro, Oro! Ahije mane! Oro, Orokaiva, Oro!"

Embo ja ihikehera avo eto iji mahainge tivasora. Evohu iji mahainge ba te ina asaga eto, bova taveto ina te o te ageto pondo bande ai ikaro indie mihiroro hariga eight month or year wahai irae aisuja. Evohu indari ikaro meni isasaraho indie pepeni aro Chief na kito e mamo ta degi ke aisuja, "Meni pepeni ehere kito pondo avo onaro----." Mume te embo te evohu te wahai ta aisora pondo dainge eto aisora, amita ke kasasora. Ke ehere irae ehei embo te evohu te tapa aravora ainge ehere.

Ihote Chief ereto bande pe hekeri ue embo tapa ta o ohu doinge re avo ehekasuja. Chief o ohu kito amo au ji popo avo ten ainge jaisora te o twenty kito amo ji tapa twenty jeto araga ta wahai ta iketo puvuresora. Ji popo araga ta evija avo araha ta puvuhurou embo te evohu ta javone kahihe osa ururo puvuresuja amita be amo enena ta epe ahije puvuha avo eto.

Iho be te evohu indari agihirou embo ino te hui te kahuma kajihiroro popo enda ta vehau oho peni wahai tigesora. Oho tigere irae ehija amita ambota ba te, pije te, jovu te, kae te, puvuto oho ita vihou ba ji ta torue nei pavo taisora, ambo be ta o andiresora.

ancestors to come forth. When the men bring the posts back from the bush you must shout 'Oro, oro, oro. Grandfathers, grandmothers, is that really you?' While shouting Oro, oro, oro, you must beat the drums and blow the conch shells to make everybody feel joyous. We must do so because all men, women, unmarried boys, and girls, have decided to hold a gift-giving feast."

From then on, if a man, or a woman showed open signs of anger, everyone stopped work immediately. Then the offender had to catch a pig, collect some areca nuts, and a shell jewel, and give them to the chief. If the latter was satisfied, the work started again.

Once the men had built the house, the women went to the garden to collect taro for cooking. Two chiefs stood at the entrance of the house and joined hands with one another. The small children, aged from four to eighteen, lined up to pass under their arms to enter the house. Thereafter these children were fed there every day.

This very night, everyone gathered to the sound of the drums and of the conch shells. The Chief stood up and called the ancestors, "Oe-----, O. My ancestors, you have died and left me behind. The children have now grown up, and I must teach them how to make a gift-giving feast, thus come to help them with their feast." After the Chief had made this call, when any bird, like a cuckoo, a cockatoo, or a black pigeon, cried out, everyone obeyed what it said, because we believe that it was our dead ancestors speaking. The men then sounded the conch shell, struck the drums, and shouted, "Oro, oro, my grandfathers, Oro, oro, my grandmothers, Oro, welcome, oro."

Once the dances had started, they continued without stopping, and every day, the women cooked taro and spinach for the dancers. To the children in the house, they gave soup, spinach, and meat. The children ate this food for a period of eight months to one year. They grew fast as the women fed them abundantly. When the chief saw it, he said to the parents, "The children have grown sufficiently so we will hold the feast now..."

Thereafter, all men and women assembled in the night to deliberate on the ways and means of the

O tapa oho ta vihou pondo aisi ururou ja nei te nei te puvuto tivihirou pondo ururou embo te evohu te singa pora tunga javotoho aisora.

Embo da nei nei amo enana ta tunga humbari amina au ja javo nei te nei te amina puvuto tivihiroro pondo embo amo enana ta tunga humbari miha avo eto enana ta pondo amo aisora. Ra te pondo mamone amo embo amita pondo be aisi jage ehera amita degi o nei amo heveto ikasora, nei amo se te ikasora, nei amo ohoru ta tuketo tutumo tutumo eto ikasora. Pondo aro irae au ja tivasi puvija embo egerembeto enana ta da ta pahuroro. Pondo be aisi ehei puvija embo te tapa pambasora.

Pondo ehera mamone avo hura wahai jangu indoro irae au Chief na ke aisuja, “Ungo te na evito epe ahije puvuto simba ore pondo ehera avo tiriketo ejeha aisora.” Ainge au evito evohu tapa pure ta pambuto ba humbuto puvuhurou embo erito o kajihirou wahai ta puvuto egeto indie oho aimbeto ikaro ahoeta pambasuja. Enana ta epe ahije puvuto mihere pondo tunga javotoho te ehera avo eto enana wahai ta eto indari pehari embo ta ahihi te tapa indito epe mane

feast, until they reached a consensus. The next morning, the chief went from one house to the other to count the pigs. If he saw ten of them, then he cut ten *popo* trees to be used as platform stilts or if there were twenty, he cut twenty, and left them stacked together in the bush. The trees ‘slept’ in the bush, but when they were brought into the village everyone shouted delightedly because these trees were their grandfathers and grandmothers.

At daybreak, while all women cooked food and men played a special tune on the drums and the conch shells, the *popo* stilts were put down in the ground so that a platform could be built on them. When the platform was finished, taros, bananas, sugar canes, and yams, were lifted onto it and tied to each of the platform stilts. Taros were also placed on the platform in piles. Last of all, the pigs were caught just before the feast was held. They were finally lifted onto the platform while numerous dance groups performed, and men, women, and unmarried youth enjoyed this blissful moment.

Pondo ta ba te pije te / Taro gathered for a feast



pepehekari ahihi avo pekihe ke einge aisora, "Ungo puvuto dagote waihi ta eheve pondo javotoho ehera avo eto pekihera pambuvujo. Orere! Orere! Orere! Enana ta pondo ehere amita iji tutumo amo epe ahije pekere irae ehija avora."

Residents of neighboring villages who wished to please the feast-givers came to the feast with their dance groups. Since they did this for the benefit of the feast givers, the latter in return gave them food to please them. But, the highlight of the feast was the moment when the feast owners gave food to those they wanted to honor. They called them by name one after the other and offered them either a whole pig or a large piece of meat. To all others, they gave smaller pieces only. Once they had received food, the dance groups returned to their villages, as did the main receivers, after they got their allotment.³

Once alone, the owners of the feast first ate, all together, the small presents that the guests had brought them. Then the chief said, "Tomorrow we will get rid of the ancestors who watched over this feast and then life will return to normal." The next day, all the women went to the gardens to bring home taro and cook it; men went to hunt and brought back game that they cooked. Then, they dismantled the platform and threw its sticks away in the bush. Their ancestors had come to stay with them, and they had a successful feast, so now they ate with their ancestors' souls. Afterwards, to send them off, they said, "You have come to stay with us and we had a great feast, so now we say goodbye to you. *Orere, Orere, Orere.*" This goodbye was the last act of the gift-giving feast that our forebears held.

³ Some forty years ago, this included pork, taro, banana, and sugarcane. More recently, uncooked rice and sugar were added, as well as all sorts of canned meat and fish.

CHAPTER 4

Pondo hihi kihi tirena amo garepa vuji pejihei pondo eaguja amita hihi tirena. Rate hihi nei oroho tiresona amo kakara hariga eore bande ita iketo mihima pondo eagora amita hihi tiresona.

Popondeta Oro Province emita jota avo kakara hariga eore bande jota iketo mihima pondo eagora amita doru amo peniwahai be amita hihi tiresona.

Embo waihi amita kakara hariga aisuja amo e te mamote kakara ita iketo mihima pondo aisi jo waihi ta ore embo nei nei duru ingito puvuto eto ingesora, "Ungota kakara hariga ehei ita ikasi ari ke ehera amo ke be re te?" "En, ke be ra."

The former story concerned the gift-giving feasts held when the garepa tree leaf turns red. Now, I shall describe the feast that we hold when a girl has her first menses and she is locked up in a house.

Popondetta region in Oro Province is well known for the feasts held on the occasion of the emergence of the secluded menstruating girls. When a man's daughter has her first menses, her father and mother discuss together whether they will seclude her or not. If they agree to do it, neighbors who heard about it come to ask them, "Are you really going to seclude your girl?" They answer, "Yes, we will."



Itakari kakara / Secluded girl

Duru avo embo tapa or bande tapa ingito pambuto avo Chief aro ingesuja amita ambota mume wahai avo kakara hariga ehija amita mamo ta bande pe ta wahai ta horukehera ke mo be re te avo keisi wahaita ehere kakara ta mamo na, "En ke be. Na kakara ita iketo pondo aisi nau evohu ga jo wahai eto ehere." Avo iji te embo tapa kakara ita ikasi hotembihera avo iji te amo kakara nei amo mahu hariga ari te nei hariga ae amite tapa ita ikasi ehere. Amita ambota embo wahaita room tiuketo i indiri bande eto kosokaso be ikaro bande eto araga ta pambasuja indiri ta oviho te oviho te amo vu gigi na ahureketo tigesora.

Pure tapa aro irae ururou mei kakara aro wahaita ururoro hure vovourou evohu tapa enana ta kakara humbuto pambuto umo kuharo da ta puvuto vu gasa avo ajeto vu mu na pere hamo te ohoru te avo husihiro mume ururou kakara tapa aro bande jo ta horaro bekure ahurekasora. Bekure ahurekaro irae au, avo tari or law gaiha be ikasora. Mei kakara mihera bande, aita evohu re te, embo re te, singa re te, mane horasora iji te mume te. Kakara ta tombu mane keisora. Kakara e te mamo enana ta kakara

When the news has spread to all the houses, the villagers inform their chief about it. That night, they all go to visit the girl's family. Her father tells them, "With my wife, we have decided to seclude our daughter and to hold a feast for her." Now, all those who envisaged secluding their daughters, whether they have had their period yet or not, join in and declare that they will do it as well. Thereafter, all the involved parents prepare together a room in a house that stands high above the ground and they build a ladder that goes directly from the back of this house into the bush. Finally, they cover both sides of the ladder with coconut palm leaves

When this work is finished, the girls who are involved are assembled in the night. Then, their mothers take them to the river to bathe, and they anoint their bodies and heads with coconut milk. When it is pitch-black outside, the girls step up secretly into the house, which is thereafter tightly closed. Finally, very harsh rules are dictated to them. No man, woman, or youth is ever to enter the room in which they are locked up, both day and night. No one can see



Itakari kakara umo kuhasi vehera / Secluded girls that were taken to wash

tombu mane keisora. Evohu wahai leader ikehera amina tombu keisuja te evohu tapa mane keisora.

Kakara ita vihera amita law amo enana ita mihe umo mane kuhasora, se jeresi pambasi amo bo na tombu te hamo te aharuketo humo kouketo pambuto se eto sau sau puvuto bande jo ta horasora.

Kakakra bande jo ta mihe year wahai toasora. Amita jo ta kakara indari nei te nei te isapamane indesora avo eto enana ta hamo pepeni be aisora. Kakara nei hariga ae ita ikaro vihesora amo ita mihe pepeni eto hariga aisora. Chief te kakara e mamu amo leader ta ke simba aisora. Leader kakara simba ua amina chief ta degi aisuja kakara pajito inono ehera ainge au chief na mume te ahemba eto ke aisuja, "Na kakara ta leader na ehei ingena pajito inono ehera. Avo ehei ingena avo eto na evito ungota ba pure keisi pambasona avo ano ingova erena."

Chief ihote pambuto embo ta pure keihija ba, piye, jovu inono kito puvuto mume te ahemba eto, "Na ungo ta pure kehena ungo ta ba, piye inono avo eto pondo aisova." Embo tapa Chief ta bande pe ta

their faces. Fathers and mothers are forbidden to see them. Only the woman who was designated as their leader is to see their faces. No other woman can see them.

For as long as they are secluded in the house, the girls are not allowed to wash. When going to the toilet, they cover their heads and bodies with a large tapa cloth⁴, and they must be discreet and rush back to the house.

The girls stay in the house for at least one year. They eat a variety of foods and their bodies grow big. Those secluded before their first menses mature and have their menses. The chief as well as the fathers of the girls must wait for the leader's decision. When the woman who takes care of the girls considers that they have sufficiently grown, she tells the chief, "The girls' leader told me that the girls have grown big. So, I will go to check your gardens and then we'll meet again."

⁴ They use a particularly large tapa cloth that is also used as a bed sheet and as a shroud for the dead.



Kakara ta kogombari / Decorated girl

wahaita aisora pondo aisora amita ke aisi ke aisora. Amita jo ta embo wahai wahai enana ta kakara otoh do humbasora avo aro Chief ingesuja. Embo nei na, "Kakara nau peremo bende humbasuja." Embo nei, "Kakara nau simba humbasuja." Embo nei, "Kakara nau anana humbasuja." Kakara ta mambo pambuto embo wahai namei eto aisuja. "Na no degi pondo aisona avo eto nau kakara inena kogombasoa. Otoh re evi ejo."

Embo tapa ainge aro inono aisuja amita ambota Chief ke aisuja. "Nau mei undi, ungo ta o ba inono avo eto pondo ava ke evi erena. Oroho iho emo epe ahije araha ta puvuresora avo eto boru jujune ke tovujo. Embo pepehekari ta ahihi ga wahaita eto pondo aisora." Avo eto embo te evohu te avo oje kahiha. Mane boru jumbara, mane jujune ara, ke gaiha jie oje kahiha. "Airi te ipone te osa mine ara ue tunga humbari na evujo. Ahije mane peheto

In the morning, the chief visits the gardens and makes sure that there are enough taros, bananas, and sugarcanes. At night, he calls for another meeting, "I have seen your gardens. You have enough taro, banana and sugarcane to hold a gift-giving feast."

Later, they all meet again in front of the chief's house to talk about the feast. Now, each man discloses what kind of body decoration he wishes his girl to wear. One says, "My daughter will wear the horn-bills' beak style." Someone else, "Mine will have the *Simba* style." Someone else again, "Mine, the *Anana* style." Therefore, each father chooses a man as his partner and tells him, "I will give you pig if you do my daughter's make up. So make her up in this sort of style."

When all have finished, the chief gives some advice, "My children, you have enough pig and taro, so I will tell you what to do. Now, our grandfathers and grandmothers will join us in the village, so refrain from any sort of fighting. We will hold our feast in the company of the souls of the dead." He insistently reminds them that it is unsuitable to fight or to quarrel in the presence of the ancestors, "You, single people and married couples, must be joyful. The dead-and-gone ancestors are coming to join you, so that your feast may be successful." When his speech is finished, they all approve of the advice.

At daybreak, all the men go to the bush and cut ten or twenty *popo* trees, to match the number of pigs to be killed during the feast. They stack them together and come back to the village. The chief then calls again for a meeting, "Our grandfathers and grandmothers are in the bush getting ready to come, so you, women and you, youngsters, prepare for their arrival." The women rush to cook food and gather betel nuts, while the youngsters prepare drums and conch shells.

In the morning, the men take the drums and the conch shells to the bush. They beat the *kukuku* and blow the shells as they walk, so that all those who live in nearby villages wonder, "What village is doing that?" But, soon they remember, "Of course. The Asigi people have secluded their girls and are now preparing for the feast. They beat their drums and blow their shells because their ancestors are arriving." On hearing this, these people are happy because

pambari amita ahihi avo puvuto ungote osa mine ara ue pondo javotoho are.” Chief ta ke ingito embo tapa na aravora ehija.

Iho vujehei embo tapa araga ta pambuto ji popo avo ten or twenty ainge jaisora o ohu heka eto inono ta jaisora. Ji jaro irae au wahaite iketo toto puresora. Chief erito ahemba aisuja. “Epe ahije araha ta puvuresi sija eto evia avo eto umo evohu re te, singa pora umo ainge sija ejo epe ahije puvuroie-----.” Avo ijie evohu tapa indari gagari sija ururou, singa pora ino hui sija aisuja. Iho vujau embo te ino te hui te araga ta pambuto ino kuku kajihiro, hui husihiro embo tapa irura jiroro da nei embo na, “Emo da deita ore?” Ainge aro ainge mane, “Da Asigi embo na kakara ita iketo iragora avo pondo aisi epe ahije araha ta puvuhoi ino te hui te ere ua.” Embo da nei nei amo tunga javotoho aisora. Amita be amo Asigi embo pondo aisora avo da nei nei wahi eto pondo indie tunga javotoho aisora avo eto.

Ji popo avo araha ta puvuha amo epe ahije mahu pepehekari amita ahihi ga tapa puvuhora avo eto javone kahihe einge aisora, “Oro, oro, epe mane, oro.” Oro ijie overo na jigito ja tivirou, nei bo jigito tivihirou, tunga javotoho aisora. Epe ahije puvuhora avo eto embo tapa epe ahije umbuto puvuto da araha ta iketo wahaite arumbeto indari indie kauma kajihie mirou iho vujasuja.

Ji popo puvuto evija avo embo tapa na enda koveto ji humbaro hoto ta veau gaga peni wahi aisora. Amita ambota ba te piye te jovute humbaro puvurou ba nei ji ta torue nei pavo torue aisora. Ba te piye te pure ehere irae ehija ambo be ambo ta amo embo tapa o ohu doinge re avo adiresora irae ehija evere iho vujehija amo pondo be ari ta iji.

Pondo be aisora amita mume amo very special mume aisuja. Iji amo chief embo ta degi ahemba eto ke aisuja, “Ungo tapa ungote pondo aisi ona avo eto ungo tapa na mama aja epe ahije pehari amita use pe ai gaga eto ba te o te ageto humbuto pambuto iketo kuku egeto sa hejeto ikevuo enana jage ano puvuto indie tunga javotoho ururoro ungote pondo ane. Na mume te jage aisona amo ungo ta meni isasaraho tapa bande jo ta iketo bekuru tigivuo epe mane ta ahihi araha ta puvuresora avo eto.”

they know that the Asigi people will give away pig and that they will get to eat some of it.

The *popo* trees that are brought back to the village are imbued with the soul of the dead ancestors. Therefore, everyone shouts, “Oro, oro, my ancestors, oro.” While shouting, all are dancing holding a spear or a tapa cloth. Everyone is joyful. The ancestors are coming to the village, and all the residents have gathered to welcome them. They then sit together to eat and sing until daybreak.

The *popo* trees spent the night lying on the earth in the village, so in the morning, the villagers will dig the ground, set up the stilts and lay the big platform. Thereafter, taros, bananas and sugarcane are brought and tied along the platform stilts or stacked on its floor. When all this is finished, it will be the men’s task to catch the pigs designated for the feast. At last, they go to sleep to be in good shape for the actual feast that takes place the next day.

The night before the feast is very special. So in the morning of that very night, the chief tells the people, “You wanted to hold a feast, so now go to your parents’ grave and build a small platform where you will put cooked taro, meat, a rolled cigarette, and some ready-to-chew betel nut. At dawn, I will appeal to the ancestors to go to eat on these platforms, so they may be in a good mood for the feast. After that appeal, lock the small children inside the houses, because the souls of the ancestors will make themselves visible.”

Everyone obeys the chief and that night he appeals to the ancestors, “Oe-----O grandfather, grandmother, my mother, you have died and gone away but I have remained here. Presently, I have secluded the girls and they have grown big. I am now ready for the feast, so be with me for this event-----.”

During the whole day after the chief has made this appeal, all the men, women, and youngsters, refrain from talking or laughing. The village is silent, as everyone expects to hear what the dead will answer to the chief. Then, suddenly all the birds sing at once in their different calls. Even those that usually remain in the bush come into the village. The place is filled with noises as the people see or meet the dead. As a child, I witnessed such an occasion when

Embo tapa chief ta ke agi eto pure tapa ehere irae ahija amita mume chief embo pepehekari amita ahihi jage eria, "Oe-----O epe ahije, aja, mama ungo peheto pambave mihovona kakara ita ikehene pepeni ehere pondo aisi ere one puvuto namo te wahai ta evujo pondo ane-----."

Chief jage eria avo iji te embo re te evohu re te, singa re te, ke mane aisora, sesena, ganini mane aisora, degi tapa jamo jamo aisora, amita be amo pepehekari embo na ke mine aro ingesi. Chief ta jage irae ururou di tapa amo javone nei te nei te jiroro uvi araga ta amo irae da araha ta puvuto degi tapa amo enetasora embo pepehekari ahihi amo puvuroro keisora or hambasora. Ke be na kiarira wasiri mo araha ta uhahera eto hambuhahera te church PNG puvuna avo iji te wasiri amo irae ena.

Pondo aisora amita iho vujehei kakara tapa pambuto umo kuharo kogombasora embo ta degi ikaro pambasora. Pambaro kogombeto enana to otohu do humbara ehere avo ikaro tigesora. Kakara otohu ikaro tighiroro amo ino torue arukihiroro ingihe e mamo o oho humbuto oho pe ta dapasora. Kakara kogombasora embo amo ja tivihe urumbeto puvuto ikaro oho ita vito line ta heteto mihiroro kevue pondo aisora. Embo amina kakara kogombehera amita pondo ba ji wahai iketo o se te ikasora. Nei nei ta amo heveto utu koho avo ikasora. Embo nei nei teho ja tivasi puvera amo heveto o ta visi te seha te amina embo toruroro siriketo humbuto pambuto umo ta egeto ageto indesora.

Pondo ehere embo tapa hura wahai jangu indera. Amita ambo ta chief ke aisuja, "Ungote nau aja, mama, epe, ahije, du emone, puvuto wahai ta ehere pondo ehere avo tirikaro pambara erena." Enana indari wahai indie epe ahije ta ahihi avo pekasora, "Epe ahije ungo puveve pondo javotoho ehere avo pekihera. Orere, Orere, epe mane, pambuvujo, Orere."

Kakara hariga eore ita iketo tunga javotoho ue pondo eagora amita hihi amo irae ehija avora.

the ancestors actually came into the village and we would meet them. But after the church came to PNG, all this came to an end.

The morning of the feast, the girls wash and go to meet the man who will do their make-up. They are then decorated with the paraphernalia that were prepared for them. While this goes on, those who are around beat the drums so that the parents hear them and go and stand with their pigs at the foot of the platform. Then, the make-up men lead the girls, who are dancing, through the village to the platform, which the girls climb up. Thereafter the girls remain up there in view of everyone for the rest of the feast. To the man who dressed up his daughter, the father gives a whole stick of taro and a whole uncooked pig. To other men, he gives a head or a backside. Those who only came to dance are thrown raw pieces of meat from the top of the platform. They pick them up from the ground, wash the pieces in the river, cook and eat them.

At night, the feast givers eat together the small presents that were brought to them. Then, the Chief says, "You my mothers, fathers, uncles, grandparents, and grandchildren, and my beloved sisters, you stayed with me during that feast, but now I will destroy the platform so that you can go back." Thereafter they eat together and the living say farewell to the spirits of the ancestors, "Grandparents, you came and we held a beautiful feast together, goodbye now. *Orere, Orere*, my ancestors, go now, *Orere*."

This was the description of the fine feast held for the girls' menstruation.

CHAPTER 5

Na hihi oroho tiresona amo embo mahu na jape andihe osaga memega pehari sisivou avo kevue sovera eto mihima pondo uahera amita hihi tiresona.

Jape andihahera amo group three javo avo evira Kureka sama, Esege sama, Kivara sama. Jape sama three emita amo kakara ita mane ikasora te singa pere ikasora. Amita be amo kakara ita ikasora amo javotoho eto mane iresora avo eto singa ita mihera amo indari isapamane indie mihera ba te o te ina avo indie mihera. Enana ta indari amo evohu eha jovotoho or kakara na mane humbuto pambuto ikasora. Amita be amo kakara or evohu javotoho na indari humbuto pambasora amo embo jo ta mihera amina ekopa nau evi erena ange jirou ingito embo na puvuto adito jo ta ikarau embo jo ta mihera amina vijesora. Avo eto kakara ita mane ikasora or mane jo ta horasora.

Singa jo ta mihera amina embo okokose mihera amita tihi ta sarika aisora amo sau be taro pehau sama jo ai kovaro irae au mamo te e te amo tohota mei avo

This is the description of the ceremony called jape andihe (“catch the grandmothers”), which was very tough and sad and provoked death and tears. I shall tell you how they organized it.

There are three sorts of ceremonies. Their name is *Kureka sama*, *Esege sama*, *Kivara sama* (*sama* means “a fenced-in place” and the first term of each name refers to a different species of tree). In these three sorts of ceremonies, girls are not secluded, but only boys. If they secluded girls with the boys, things would obviously turn bad. The secluded boys are given much food, taro, meat, and spinach. However, no attractive young woman or unmarried girl brings them this food. If they did, the secluded boys would be aroused and they would catch the women to abuse them. So unmarried girls never bring food inside the house or enter it.

While in the house, the boys are under the watch of elderly men. If they act like big-heads, the elderly kill them immediately and bury them within the enclosure, without any ceremony. The parents who



Pure jo ta embo na embo pehari ta gaga ikehija / Man who built a platform to feed his ancestors



Eha sarika na jape keisi simba mihera avo eto itua jigihera

Youth who are asked to defend themselves against the ancestor's attack with a sticks

irari kejie indari teho ageto mei nei na indesora. Jape kevuroro pondo aisora amita iji puvurou da nei nei ta jape avo aro wahaita puvuroro jape pesogo ta iraguja avo sarikasora. Jape sarikasuja amo iji te mane mume te sarikasuja. Jape buju sarikihe havivi ua ta evohu mei kakara re te mei isasaraho mane pambuto keisora. Evohu or kakara pambasora amo torepa huti na ekopa nau avo erena ainge aisora embo isapamane puvuto evohu avo andito humbuto pambuto sama jo ai ikaro herekau sio jie vijesora. Kakara re te evohu vijera amita ivu or mamo tumo or ke mane aisora. Amita be amo jape na taro pehasora avo joru ue toasora.

Mei singa sama jo ta e mamo kiae taro pehau e mamo kiae kovaro mihima kogombari iji pouvourou mei tapa kogombihiroro e te mamo te puvuto enana ta mei ta tombu kiae aisora amo ungo mahu hotembehera mei mahu pehari avo eto vingohu tombu ta kuheto pondo aisora.

think that their son is still alive continue to bring him food, but others eat it instead.

On the day of the *jape* ceremony, different villages join in. Before they arrive, the men of each village stop for a while in the bush to dress up into their secret *jape* characters without being seen. They do not do it by day but in the night. When the *jape* characters are about to appear, they produce unusual noises. Women, unmarried girls, and, small children are not allowed to see them. If a woman or an unmarried girl saw them, they would think, "She belongs to me." The *jape* character would then grab her, bring her within the fence, lay her down, and rape her. However, the woman's husband or father will never complain about it because they fear that they may later be killed by *jape*.

A child may be killed and buried within the enclosure without his mother or father knowing. Later, on the day of the children's reappearance, when his parents do not see him, they realize that he has been



Embo okose kakara to oje kahia

Prohibitions announced to those who have seen the ancestors for the first time

Jape tuma pejau jape eha sarika kioja degi nei ta nei ta jape tuma mume te waihi eto sarikihiro iho unga pejeta vivihirou jape tuma hendasuja jape eha sarika tutumota hetasuja. Jape tuma tutumota hendasuja, amo kiari sago javotoho be javotoho mahainge keisi uje be aisoa te amita jo ta amo javotoho or sapura puvuresuja. Eha sarika jape tuma kehei irae ehija amita ambota eha sarika i-indiri ikaro arumbasora. Kaija ahe ahe aisora. Karu peni ta hamo ta arumbaojo bau veasuja, esi enekari hatirojo utu enekasuja. Oje kaharo irae au amita ambo ta suna agari avo indie ingi anji te utu anji te kuhasora. Amita be amo ingeni anji puvuresuja avo eto amo avo titinga puvuresuja avo eto. Jape ta pondo irae ehija.

killed. Thus, during the rest of the feast, they offer their gifts with their faces smeared with soot.

The *jape* characters that will be shown to the candidates assemble in the night on a vast ceremonial ground. At daybreak, they line up. Then, the candidates are lined up in front of them. The *jape* characters are dressed up in an amazingly beautiful fashion that one would wish to see forever. Yet the outcome of these feasts can be good or evil.

After they have seen the *jape* characters, the candidates are seated on a felled tree trunk. A piece of taro is cut and thrown over each of their heads. They are then taught the rules they must follow, "Don't sit on large stones otherwise your testicles will grow immense. Don't step on a crooked creeper, otherwise, your leg will go crooked as well." After they have been instructed, they are given a special dish called *suna* to eat and they must smear their elbows and ankles with it. This is done to keep their elbows from swelling and their ankles from becoming prominent. After that, the *jape* ceremony is over.

CHAPTER 6

Pondo ambo be ta amo embo pehari ta pondo eagora amita hihi avo tirono irae aisuja.

Embo pehari ta pondo eagora amo einge ra. Embo ambure na or saruka aro pehasora amo amita ae amo bande jo ta ikaro ohoru ohiketo ingeni ta vaja utu vaja tunga ta avo kembuhe ita iresuja. Evohu doru amita hovahu or du emone avo araga ta pambuto o sakire eto puvuto evohu doru avo pondo aro enda ta veaja pambasora araga ta pambae kihita amo namei na namei pehari kovari ta use ai pambuto namei pehari amita javo avo jie, "John or Peter umo pehae ae ita iraguja avo enda ta veaja pahona na o ikejo humbuto ano ae enda ta veai". Pambuto horoma ta evisi ue gaga isapa eto ba te o te kuku egeto sa hejeto hingi te on te humbuto pambuto gaga ai ikihe namei pehari amita javo ta jage aisuja, "O John umo pehae no mei undi o si jiere ae ita vihinu mihovona o humbuto pambuto mei ikano indiroro ae enda ta veaja puvuto evisi ue indari ikehena evi indie na o ikejo humbuto pambuto mei ikano indiroro ae veaie-----." Ainge ijinu di tapa javone jio uvi puvuto indari ikeja gaga ai arumbena avo kito tunga javotoho ena namei ta ahihi na o sau ikau humbasuja avo kito evina.

Iho be te ereto ino humbuto pambija namei ta ahihi na o sau be ikehei kaeto puvuto heveto hare ta ikeheja. Iji nei pambija te ino o hambae ore osaga oi visohi na puvuto namei ta javo jie, "Embavo do ue erejo. Do ue erejo." Namei na ke mine aisuja, "Umo pehae mihovona hatira si erere ohu to ona o ike kajane." Namei ke mine erei avo iji te sau be ino o hambuto gogo jiroro pambuto kajasuja."

This last ceremony is the one we do for the deceased. I shall describe it to round off the subject of ceremonies.

Here is the ceremony for the deceased. When a man dies from sickness or from witchcraft, his wife is secluded in a house. Sitting there, she weaves a hood as well as arm-, leg- and neck-bands that she wears as signs of mourning.

The widow's brothers-in-law or her brother go regularly into the bush to hunt game that they smoke in anticipation of the end of the seclusion ceremony. Before they go into the bush, they visit to the grave of the dead man and call his name, "John or Peter, since you died, your wife is secluded, so give me enough game to organize a ceremony to end her seclusion." Then, he goes to spend the night in his garden house where he builds a small platform on which he lays down cooked taro, meat, a rolled cigarette, betel nut, mustard, and lime. Again, he calls the name of his kin, "John ever since you died, your children are crying for meat and your wife is secluded, so give me some game to feed your children and end your wife's seclusion. I came to sleep here and give you some food to that effect. After you finish this food, give me some game to feed your children and take your wife out of her seclusion..." Once he says this, all the birds cheep and some come to sit on the platform where the food is laying. When he sees the way in which these birds behave, he is glad because he knows that his kin has heard his pledge and will rapidly give him game. He therefore, sleeps peacefully.



Kakra itakari ji jarihere mihera / Secluded girls returning from the river and jumping over a fire



Si eria / Mourning the dead

Iji nei ino humbuto isa koso be aisuja te ino o hambae avo eto horoma ta puvuhourou di visohi na puvuto. “Embavo jorembe embavo jorembe” ainge ijirou namei na ke mine einge aisuja, “Puvuto hembuhone iji irae oi pambasi one ehe ingito jorembihena o ikejo kajane.” Ainge eria amo porere mane aisuja sau be ino o kambau javone jirirou kajasuja. O sakire au inono au da ta puvuto ba indari nei nei wahai ta au irae aisuja. Evohu doru tapa wahai ta eto iho be te doru eha avo humbuto pambuto sesena nei te nei te ue umo kuhasora. Umo kuheto araha ta puvuhuroro embo na ji embere peta ikaro evekihirou jareto ara ta puvuto evohu doru eha avo humbuto bande nei ta pambuto iho indari ikaro indou enana tapa kogombihe doru eha amo kogombasora. Enana bo mume pere evisora. Bo nei evisora amo ji hoga teto pusu ta hatirari avo evisora. Evohu tapa kogombaro irae au doru eha avo urumbeto hovahu or ahavo ta bande peta besi tiritio ikaro arumbau embo evohu nei nei si aisora. Si aro irae au ahavo or hovahu erito embo amina avo ivu pehehei ita mihei hondate eto simba ue indari ikehei indie mihaja enda ta vehei amita degi pondo aisuja. Pondo eto irae eto mei ae doru amita degi oje kahehe ke einge aisuja, “Umo nau mei ga jimbuto mihova tohe. Nau mei pehehei doru eha eto namote mihima ivu eha jimbasi uje eto kito amo ainge aisoa te jimbari uje ae eto kito amo no mei na simba ururou iresora” ainge aisuja.

Embo ae pehari doru eto iraguja amo evohu avo jimbasi uje ere ua amita be amo evohu amo tombu kiari javotoho avo eto. Rate evohu amo tohota ahovo te mei te simba javotoho ora amita osaga irae avo eto jimbari uje ae aisuja. Rate evohu amita mei irae amita ahovo ae tohota avo pere simba ue mei ae simba deketo ae aisuja amo osaga aisuja. Amita be amo ba pure ari embo irae, bande pure embo irae avo eto jimbasi uje eto amo embo eha jimbasiuja. Aravorate embo wahai wahai ta wasiri amo oenga oenga ra. Avo eto ivu mahu amo embo javotoho, tunga humbari, osa ari, avo eto ivu mahu ga amo javotoho mihahija ra te ivu eha amo embo sapura, hini kambari embo, avo eto tari iji mahainge memega, osaga kevue amo amita ivu mahu ta wasiri javotoho avo hotembihe si kaiketo jie mihima hotembari dombo be aisuja amo oenga esi na ihive eto ji ita vihito tunga ta timbuto pehasuja.

The next morning, he leaves his garden house with his dog. The soul of his kin soon sends him a pig that he spears and carries to the village. He butchers it and sets the meat for smoke curing. The next day, his dog does not spot any game. He feels disappointed. But, a bird comes near him and calls his name, “So and so, what are you doing? Wake up! Don’t doze, wake up!” He answers, “You are dead and your children cry, so I need you to send me game to spear.” As soon as he has finished his speech, he hears his dog barking. Then, he sees the pig that his dog has found, and kills it.

Some other day, he goes on a long hunting trek, but his dog does not find any game. However, as he arrives at his garden house, the bird *visohi* appears to him again and says, “So and so keep it up! Keep it up!” So he answers, “I walked all day and soon dusk will fall. You tell me to keep it up, but you must give me game to spear right away.” Immediately, after he says this, his dog attacks a pig and he spears it. Once he has smoked enough meat, he goes back to the village and fetches taro and other kinds of vegetal food.

Early in the morning, all the widows of the village assemble and lead the new widow to the stream to wash. In the river, they play all kind of games and have fun. They are still wet when they return to the village. Meanwhile, the men have started a fire in the middle of the path that they use and the widows jump over it.

Then, they take the new widow to a neighbour’s house where they have breakfast. Finally, all of them, including the new widow, dress in black clothes only, or maybe with tree bark that has been dipped in mud. When they are done, they lead the new widow to her brother- or father-in-law’s house in front of which she sits on a mat. Now, those who feel like it, men or women, may cry.

When this is finished, the brother or the father-in-law gives food presents to those who helped him feed the widow while she was secluded. Once the gifts are over, the father-in-law addresses his son’s widow, “You have married my son and lived with him. He has died, and you have become a widow. Now, you live with me. Thus, if you want to marry again you may do so, but if you don’t, I will take care of your children and we will live together.”

A man whose wife has died may want to marry a widow because he finds her attractive. But, sometimes the widow refuses because she sees that her father-in-law takes good care of her and of her children. However, when a woman has no children, it often happens that the father-in-law provides only for his own wife and neglects his daughter-in-law. Then, she feels distressed because she has no man to help her with her garden or to fix her house, and she considers marrying a new man.

That is how it is: different men behave differently. Although her deceased husband was pleasant, considerate, funny, and she enjoyed being with him, the new husband may be wicked and angry and beat her regularly. Then, she thinks constantly about her former husband and cries. This can even become an obsession. She may then take a rope, climb a tree, and die by hanging.

***Ba humbari* / Woman collecting taro in the garden**



CHAPTER 7

Epe te ahije te ta hogoro te kaije te amita hihi tiresona.

Epe te ahije mihakera amita iji amo parara embo ta ke na amo stone age ke ere jihahera. Iji oroho emo embo meni ta iji eha avo eto donda tapa amo ehaha pere jigama ere ora. Iji oroho emo hogoro tite kaija tite avo eto iho wahai andege aisi pambasora amo iji wahai irae aisora.

Iho nei ji jaisi pambasora amo iji irae pepeni te isasarahi te tapa jaro veasora amita be amo hogoro tite avo eto. Epe mane ta hogoro javo amo savara koro hembe ari avo ti iketo ji ta tigitu ji joruhahera. Enana ta kaija amo kivara avo haveto andage uhahera. Enana to hogoro te kaije te amo gaiha be avo ere uhahera. Adage ari iji ta amo ji te huvivi te esege te amo be tivae rate donda tapa amo ji hamo ta iketo teto pehekihahera.

Degi wahai ai adage ue mihiroro week 3 or 4 irae aisua. Amita be amo hasivo ti ambu avo eto. Embo ji jaisi pambasua amo ji memeni avo mane jaisua te havasua havihe mihiru week 1 or 2 irae ururou pisara puvuto humbau poekasua.

Ji pepeni amo jorue mihiroro hariga wahai ururou pisara peni puvurou poekasua. Ji nei nei pepeni amo ji peni amina poeketo vovue tau popojeketo veasora. Undukaro evekau ijeru humbuto ba kovasora. Ba kovae kihita amo ena na ta pure amo isapa be avo eto mama mane pehari avo jage eto ke einge aisora, "Mama na ba kova ere ona ba ikejo kovane." Ainge eto ba kovasua amo ba pepeni piye ti pepeni enana beuje mane pehasora te iji mahainge indari indie iresora.

Dago meni oroho emo hogoro ti hasivo ti javotoho rate embo nei amo kupi ambu eto ba pure pepeni eto iji mahainge indari indie iragora te kupi eaguja amo beuje kiaguja. Embo oroho pure pepeni ora amita be amo hogoro ti hasivo ti javotoho avo eto pegogo ae kupi ae pure pepeni ora.

Avo eto embo amita ae te meni undi ta beuje irae iji mahainge indari indie tunga javotoho ue iragora.

I shall tell you the story of my grandfathers' and grandmothers' axe and knife.

White people know the era when my grandfather and grandmother lived as the *Stone Age*. Today is the age of the young and the things we use are all new. We have sharp axes and bush knives to clean our gardens rapidly. Using these axes, we fell all small and large trees that cover a garden's space in only one day.

However, my grandfather's axes were made of a polished stone fastened to a wood handle. The knives they cleaned their gardens with were made out of a sharpened piece of black palm. It was hard work to make these instruments. To clear a garden, they avoided felling the small trees and the creepers by tying them to the branches of a larger tree, so that they would wither.

It took them three to four weeks to clear a single garden because the knives they used were blunt. They did not fell the small trees, but only made incisions in them and then waited a couple of weeks for the wind to pick up and pull them down. They did the same for big trees, but then they had to wait for a month or more before the wind was strong enough to bring them down. When a very large tree fell, it broke the other trees around it as well. Thereafter, they burned all that was left on the ground, cleaned the remains, and were able finally to plant taro.

Because their gardens were very small, my fathers called out the dead people before they planted taro, "My father, I am planting taro, so make it grow." Consequently, their taros and banana bunches grew large and they ate plenty every day and were never hungry.

Today, we have sharp axes and knives and if one is courageous one has large gardens and eats one's fill always. However, these tools do not work by themselves, and a lazy man is still constantly hungry. Today, using sharp axes and knives, anyone can have large gardens. Only little effort is required, and one's wife, and children are never hungry. They eat plenty and feel good.

Aravora te epe mane ahije mane amo savara ti irae hasivo ti irae pure isapa be aisora te enana beuje mane keisora. Enana ba te pije te isapa mane indie tunga javotoho ue iresora. Embo nei ta ae amo ba sau sau ahimbaguja avo eto ba irae eoi beuje pehagora te evohu nei amo ba vеха eaguja avo eto ba irae ae ba mahainge mihe indie kito enana tunga javotoho iragora. Avora ke irae.

Although their axes and knives were blunt, my grandfathers and grandmothers were not hungry either. They ate much taro and bananas and were satisfied. At times, mindlessly, some women collected too much taro at once from her gardens. Later, when no taro was left, her family was threatened with hunger. However, another woman would help her out with her own taro. Therefore, in the end, everyone was always eating his fill and satisfied. This is the end of this story.



Ba kovari / Planting taro

CHAPTER 8

PNG embo te evohu te amo dainge eto jimbagore amita hihi tiresona.

Iji oroho emo singa te kakara te amo father na church ta ikehei jimbuhora. Rate dago embo nei nei amo dago ta ohihi mahu ta jimbari embere mahu ai jimbagora singa te kakara te dainge eto jimbagore

I shall now tell you how Papua New Guinean men and women marry.

Today, single boys and girls have their marriage celebrated by a priest in church. However, this is not our custom, so I will tell you how they married before.

amo einge ra. Kakara na singa javotoho kito jimbasi uje aisuja amo sa avo jeto sa hamo ta hahari eto singa amita du kakari amita degi iketo ke einge aisuja, "Na no du avo jimbasi uje ona sa evi ikejo na jimbasi uje eto kito sa evi gaga ejo." Tohata du sa ikihe ke au ingito singa amo ka avo jimbasi uje eto evesi vihito besi ta hereketo hotembasuja. "Na evito ihote pambuto ka amita ke na oenga ingesona." Ainge eto evito iho be te pambuto bande apupu araga ai ojiketo mihirou kakara amo se or susu aisi pambau singa suin suin au kakara amo hapereketo singa avo kito tunga javotoho ue ganini aisuja. Kakara te singa te wahai ta ora amo kakara ta mamote e te mane keisora. Iji nei amo singa mume te kakara ta bande ta pambuto kakara otohota jigo veto singa urumbeto bande jota horeto eviroro iho vujihirou singa amo sau veto bande ami ta pabasuja.

Iji nei amo kakara pure ta pambau te o parasi pambau te ina parasi pahurou singa amo kiae aragata ojiketo pambuto kigi ue suin suin au ka amo hapereketo kito osa ue ganini aisuja eto ungo puvuto wahaita eto

When a single girl saw a nice boy that she wanted to marry, she took a betel nut and carved a drawing on its shell. Then, she handed this nut to the boy's sister saying, "I want to marry your brother, so bring him this betel nut and tell him what I want. If he agrees, he can chew the betel nut."

After his sister delivers him the nut and tells him the story, the brother starts thinking about the girl who wants to marry him. When he goes to bed, he decides, "Tomorrow morning I will go to see this girl so that she tells me what she wants face-to-face." In the morning, he goes and hides at the outskirts of her village, next to her house. When the girl goes down to urinate in the bush he produces a noise like "suin suin." The girl then turns around and sees him. She is pleased and laughs. They act secretly, because if they tried to get near each other here, the girl's mother or father would see it.

A few days later, the boy returns to the girl's house at night. She is sleeping, but he grabs her through a hole that she made in the floor of the house. She

Dorobu ta hambo / Jewelry received in a brideprice





Dorobu ta o ohu / Big pig offered for a bride price

arumbeto ihi isapa ungo jimbasa ama ke eto irae ue umo ta o parasi pambasora. O parihiroro iji irae ururou ombota vihito o huna togeto ikau humbuto singa amo da amita ta pambuhurou ka da amita ta puvuresuja. Aravora te singa kakara jimbasi namei ua amo e te mamō te amo keisora eto ingesora rate kakara singa jimbasi namei ua amo e te mamō te amo mane keisora. Mamō na ka avo singa te jimbasi ururou keisuja amo taisuja avo eto mama kiae namei umaka jimbasa. Singa amo akate aisuja avo eto pure gaiha aisuja, bande aisuja, ba pure ue inono aisuja. Ainge dombo kakara amo ba ahimbasa, ba agasuja, hande aisuja, pure tapa au inono aisuja. Avo iji te avo enana heriso jimbasi hotembasora. Singa kakara jimbasi ue e te mamō te kiae mane jimbasa te e te mamō te avora aro jimbasi simba ururou avora aro ingito kakara amita degi ke aisuja, “Aja te mama te umō jimbana avora ehara avo eto na mume te pambuto umō humbasona.” Ainge au ka amo ingito amita ehi savo siriketo iketo evo arako ue singa simba aisuja. Singa ke mahu ikehija avo eto mumete pambuto kakara ta bande suvuta arumbeto otoho ta ingeni iketo kakara jigou ka amo seima na ereto ehi

then comes down and leads him into the house where they sleep together. At the break of dawn, the boy rushes out of the girl’s house and goes back to his village.

Later again, when the girl goes to the garden, or to fish, or maybe to collect spinach, the boy hides in the bush next to her path. and when she passes, he breaks a stick to attract her attention and says “suin suin”. The girl then turns around and sees him. She is pleased and laughs. Then, they sit together, and make plans for their marriage. When they are done, they fish together. At night, they stop fishing, and climb on the riverbank where they share the fish. Then, each returns to his village. When a boy wants to marry a girl, his parents know about it because he tells them, but when a girl plans to marry a boy, she does not say anything to her parents. If she told her father or if he heard anything about it, he would beat her. This is why the girl and the boy see each other secretly.

savo avo otoho ta ikau veau singa na humbau ka amo seima na sasaimbeto puvuto bande bekuru seimana hiriketo enda ta veto singa humbuto singa ta da ta puvuresora.

Singa ta e te mamo te amo enana mei kakara jimbasi pambija amo mahu kehera avo eto indari sija eto simba ururoro. Enana ta mei kakara humbuto puvurou osa ue indari ikaro wahai ta arumbeto indesora. Indoro irae au bande jo ta horeto besi wahai ta eviroro. Iho vujihirou kakara ta e te evohu nei nei amo iho be te singa ta bande peta puvuto ka avo erau pambasi ke aisora te ka amo mane erasuja. Gaiha au jigoro eraja aisora te kakara avo gaiha aisuja. Amo kakara ta e ihiketo hini kambari ue ke sasapura aisuja. Kakara ke aisora te mane ingesuja. E mamo ke iji koso eto inono aisora amita ambo ta kakara ta degi eto ingesora, "Umo be jimbete?" Ainge aro ka amo e mamo ta degi ke mine aisuja, "Mama aja na be jimbena."

Ainge au kakara ta e mamo dorovu humbasi ke aisora. Kakara ta e mamo dorovu do aro humbasora amita price avo singa ta e mamo ta degi ikasora. Dorovu ta donda ikaro humbasora amita javo amo evi ikasora. Kihi amo hambo avo ikara ke aisora. Hambo do do ikasora amita javo, daremo heriso, huave heriso, uhu saima heriso, bati heriso, hajava heriso, sirimbu seven, di hohora six, o ohu heriso, ba, pije, jovu, money two thousand. Donda do humbasi ehara avo inono ta ikaro humbasora.

Dorovu ehara irae ehija ivu te ae te wahai ta mihiroro enana ta mei bugo puvuresuja amo mane sau pambaro epe ahije mane keisora. Iketo mihiroro mei ahoha ururou o ohu andito ehi eto mei isapa humbuto pambaro tohota epe te ahije te keisora. Ainge ae amo kakara ta e mamo tohota ahije tombu kiae avo eto tumo ururoro mei amo ambure iji mahaiinge ue korere ue mane javotoho pajiresuja. Ainge ururou e mamo na mei sapura kito ke mahu ita ehena avo eto enana ta mei humbuto pambaro epe te ahije kito tunga javotoho ue na soja torue oje kaharo puvuto mihiroro mei javotoho pajiresuja. Amita ambota ivu te ae te tunga mine humba ue osa ari na javotoho mihima pehena oenga oenga aisora.

A bachelor who marries must work hard. He builds a house, and plants many taros in his garden. The girl toils as well. She carries plenty of taros, cooks them, and shares them around. Therefore, every day, the girl and the boy spend much time considering whether they want to marry or not.

However, once he has made up his mind, the boy cannot marry without his parents' consent. If they tell him to go ahead, he says to the girl, "My mother and father agreed that I marry you so tonight I will come to pick you up." While she is expecting him, the girl prepares her string bag and pretends to go to sleep. But actually, she waits for her boyfriend to come. As agreed, the boy arrives in the night and kneels down under the house. He puts his hand through the hole in the floor and grabs the girl. She stands up quietly, lifts her string bag and passes it to the boy through the hole. Then, moving swiftly, and carefully she opens the door. Finally, she slides down to the ground and follows the boy to his village.

Once the boy's parents know that their son has gone on his marriage expedition, they cook food. When their son and the girl arrive, they are pleased and feed them. They all sit together and eat. After the meal is over, the two youngsters climb into the house and sleep together.

Very early in the morning, the girl's mother arrives at the door of the boy's house in the company of other women. They tell the girl that she must come back with them. But, she refuses to listen to them. They insist a lot, but the girl challenges them. As the mother becomes very angry, she abuses her daughter badly. But, the girl does not listen. Quite worn out by this kind of approach, both parents together ask their daughter, "Are you really married?" The girl then answers, "Father, mother, I am really married."

Afterwards, the father and the mother of the girl discuss the bride price. They explain to the boy's parents what they want. Here are the type of things that they would ask for. First, they request the jewels called *hambo*; for example, two *daremo* (headband), two *huave* (shell necklace), two *uhu saima* (kauri belt), two *bati* (dog teeth hair decoration), two *hajava*, seven *sirimbu* (string of shell beads). Then, they ask for six chickens, two pigs, taro, bananas, sugar cane, and two thousand kinas in money. What



Cure for a sick man *sivo*

they asked for will be delivered to them in installments at later times.

When the bride price negotiation is over, the husband and wife live together. However, when they have their first child, they do not visit its mother's parents immediately. Much later, when the child starts talking, his or her parents catch a pig, fill a string bag with taro, and go to present the child to his or her grandfather and grandmother. If they do not do this, the girl's mother and father would resent not seeing their grandchild and become angry. The child then fall sick continually and does not develop properly.

Thus, when the parents see that their child is regularly sick, as I told you, they immediately take him or her to see his or her grandparents. The latter are satisfied. They rebuke the child's parents for not visit-ing earlier and stop performing magic against the child. Thus thereafter the child develops properly.

Forever after, the husband and the wife enjoy a good life together, and when one of them dies, the other feels lonesome.

CHAPTER 9

Ombisisire clan amita chief Samson Aruha saruka ta champion amita ihi tiresona.

Da Jajau jo ta saruka ta embo pepeni heriso mihahera amo Samson Aruha, Peter Ponga. Embo heriso erevi Asigi embo tapa joru ere uhahera amita be amo enana ta saruka amo gun ainge avo eto pehari joru ere uhahera.

Enana embo heriso amo saruka embere ispa mane ta ere uhahera. Embo or evohu amina Samson ta degi tumo aisora amo Samson araga ta pambuto esi susu or ji hoga saruka eaguja avo humbuto puvuto indari ga ageto ikau indito ambure ururou kito sau araga ta pambuto esi mu nei nei te ji gigi nei te nei te avo siriketo humbuto puvuto saruka mahu ikehei indija amita ihe avo humbuto wahai ta eto o bengo hutita

I shall tell the story of the Ombisisire clan's chief, Samson Aruha, the witchcraft champion.

Two famous witch-men named Samson Aruha and Peter Ponga lived in the village of Jajau. Every Asigi man feared them because their witchcraft killed like a gun. These two men mastered different sorts of magic.

If someone fought with Samson, he went to the bush and picked up the root of a creeper or the bark of a tree known for its magic power. Back in the village, he cooked it together with food. Then, he fed that person the food. When the victim got sick he would rush into the bush, gather different creepers, sap and leaves, mix them with the leftover from the previous magic blend and stick the concoction into



Bati / Headband made of dog's teeth bati

or bottle jota keriketo pije susus ta ikau mihe ji gigi te esi mu te wahai ta ehija amina sari ue kakesa isapa mane ururou kito enda koveto hota iketo ji hamo ta ikau evekirou ambure embo ta hamo amo vevere peni be ururou mememga hambuhe wasiri nei te ue pambuto sovera irae ua amo pehari iji puvija eto Samson na erito ji peni wahai ikau evikirou gisi humbuto oka embo tigija avo tau ukai jakai ururou ehako tau embo amo pehasuja.

Samson saruka nei amo embo nei ta ae embo nei na vijesora avo tigei pehihaera. Evohu wahai amo ivu kiae embo nei vijirou ivu na hambuto Samson ta degi harikasuja, "Samson embo emina nau evohu vije kito taisi ehena te na hini kambari eto embo avo eha iroja uje ae be ona avo eto nau kiari hambo hoave evi no ikano embo avo tigo pehaja erena." Samson aravora ehei hambo ikehei humbija amita ambo ta embo dainge eto tigesuja avo uha pure ere ua. Samson amita uha ta hotembari puvei araga ta pambuto saruka humbuto hingi ta kuheto puvuto hurete embo hambo ikehija amita bande pe ta pambuto arumbeto sa gagihe mihei evohu amo puvuto Samson na hingi ikau gagasi penunu ehei saruka eheja hingi avo ikehei gageto evie ambure humbuto se te pere te oi iho vujasi oi Samson pambuto kavo ehei kojeto mihei Samson pambuto evohu amita degi ke einge ena, "Umo oroho emo pehaeha te kojeha avo eto pambuto ejo embo emina umo vijou amita vipa avo humbuto puvuto nau ikejo." Ainge ena. Evohu amo ainge ari uje ae ena te pehari joru eto ke do ena ainge ena. Evohu amo embo amita vipa humbuto Samson ta ikenu, pure enu embo amo ambure eto pehasi auvihinu evohu vijina amita ivu avo oru enu puvuto oka tenu embo amo pehena.

a bottle or in an empty snail shell. He would leave the container at the foot of a banana plant. When the mixture of sap and leaves rotted and maggots appeared, he would dig a hole in the ground and bury the container. Then, he would make a fire on top of it. At this point, the body of the man would become very feverish. He would experience pain everywhere and many other symptoms until his energy was exhausted. The time had come for him to die. Samson would then start a bonfire with a big log. He would grab a club and smash the container of the mixture with it. Finally, he would perform some specific gestures and smash the container again. At this point, the man would be dead.

Samson also practiced death witchcraft on men who slept with someone else's wife. For example, he helped a man who had been told that his wife slept secretly with some lover. This man visited Samson to complain about it, "Samson! I know that this man slept with my wife, and I want to harm him. I am furious and don't want him to live. Therefore, I ask you to kill him by magic. For this service, I give you my beautiful jewel of the type called *huave*."

Samson agreed and took the jewel. Then, he started to think about how he could kill the man. Soon, he had an idea. He went to the bush and collected some magic plants that he smeared all over some betel fruit. Then at night he went to sit in front of that man's house, and chewed betel nut. This man's wife saw him and as she wanted to chew betel nut as well, she came to beg him for some betel. He handed her one of the fruits that he had smeared with magic. After she chewed, she went to sleep but was disturbed all night by a continuous diarrhea. Early in the morning, Samson returned to see her and he passed his hands over her body to cure her. Then, he told her, "You should have died today, but I healed you. For this reason you must now see the man with whom you sleep and bring me back some of his semen." At first, the woman refused to do it, but then she got scared that she would die and finally accepted to do as he said. She took some semen from that man and gave it to Samson. Samson used it for witchcraft, and the man got very sick and close to dying. At last, Samson called the husband and asked him to crush the container filed with the magic. The man died.

CHAPTER 10

Asigi embo amo o ohu embere nei te nei te ta kaeto indari embopo amita hihi tiresona.

Asigi embo o deinge eto kaeto indagora amo eingera. Embo o indesi uje aisuja amo ino humbuto araga ta pambuto ino na o kambuhoro ki na kaeto heveto indesora. Nei amo kivara jeto sariketo kura kaseto taro mihiro o na puvuto kivara indirou mume te pambuto kaeto heveto indesora. Nei amo ga te pambuto o amo amita evari bande ikihirou ki na kaeto heveto indesora. Nei amo kivara jeto sariketo vage aro o na kivara avo indie pambuto vage kaimbari avo iturukau veto tau mihiro pambuto kito taro pehau heveto indesora. Nai amo ihive o ta embere ta peiketo ikaro timbau pambuto kaeto heveto indesora. Nei amo ba pure o na indirou mume te pambuto simba ururoro o puvuto ba indirou kaeto heveto indesora.

I shall tell you how the Asigi people hunt their game.

This is how Asigi people catch game to eat.

If someone wants to eat meat, he takes his dogs and goes to the bush. The dog attacks the game and the man spears it, butchers it, and eats it.

Another way is to cut down a palm tree, split it open, scrape its heart and then spread it on the ground. Animals come to eat the palm. At night you approach the game, spear it, cut it up, and eat it.

Another way is to wait for rain to fall and to go looking for the game's burrow. When you have found it, you spear the animal, butcher it, and eat it.

Emboo na o gumba tapa herijo tehija
Hunter who killed two cuscuses

Ki koropa / Man with a pig-killing spear



Nei amo hoto kovaro hoto ta veto mihirou kito kaeto heveto indesora. Nei amo kumi tigito kurumbaro pambuto kumi ta ombau kaeto heveto indesora. Nei amo o huega na araga o avo urumbuto puvuto kaeto heveto indagora. Nei amo da o avo kaeto indagora.



Pondo embo David Okaipa ke eria
Feast-giver David Okaipa making a speech

Another way is to cut a palm tree and make a trap with it. When the pig comes to eat the heart of the palm, heavy pieces of trunk falls on its back. Then, when you come to check the trap, you knock the pig dead, butcher it, and eat it.

Another way is to leave a slipknot on a path that the game uses. When the animal steps over it, it is trapped. You come, spear it, butcher it, and eat it.

Another way is when a pig eats vegetables in your garden. Then, you go at night and wait for it. When it comes to eat, you spear it, butcher it, and eat it.

Another way is to dig a hole. The pig falls into it. Then, you come, spear it, butcher it, and eat it.

Another way is to make a net and to tie it between trees. Then you push the game towards the net. When it is trapped, you spear it, butcher it, and eat it.

Another way is to track a female village pig when it goes into the bush. If she attracts a male, you spear it, butcher it, and eat it.

Finally, we kill the pigs we raise in the village.

CHAPTER 11

Rich man or *haja vaja* embo ta hihi tioresona.

Agena embo amo moni isapa mane, donda isapa mane, avo rich embo or *haja vaja* embo ke eagora.

Ainge dombo Orokaiva embo avo mane sio *haja vaja* embo ke aisora te, embo amina hambo pepeni avo isapa mane iketo mihei o ohu isapa mane miha embo avo *haja vajae* embo ke aisora. Eto na ke aisona amo embo hambo doinge miha mi *haja vajae* embo ke aro embo amina hambo pepeni erevi iketo iresuja amo *haja vajae* embo. Hambo pepeni javo amo evira: Daremo, Hoave, Uhu-saima, Bati, Ajava. Hambo javo ehena erevi isapamane iketo iresuja o isapamane donda javo nei te nei te avo embo wahai na iketo iresuja kito embo amo rich or *haja vajae* embo ke aisora. Iji oroho emo mammo avo *haja vajae* avo pehena avo eto meni avo mammo ta *haja vajae* avo meni na hondate eto humbasuja avo eto meni amo *haja vajae* embo aisuja. Embo nei amo *haja vajae* irae

I shall explain to you how we count a man's wealth.

When white people have much money and many things, they are said to be rich. We call that *haja vaja*.

We Orokaiva people don't easily call someone by this word. We use it only for those who have numerous and important jewels and many pigs. So what I will tell you is what type of jewelry you need to be called rich and how many of them.

The important jewels are the following: *daremo* (head band), *huave* (chest necklace), *uhu saima* (belt), *bati* (dog teeth headband), *ajava*. When we see that someone has many of the jewels I have listed or other jewels that bear other names, we call him or her rich.



Kakara na permeo bende humbija

Girl decorated with the valuable jewelry of hornbill beaks (*peremo bende*)

ra te kakara ivu jimbui bride price ikeore humbuto
haja vajae embo ke eagara. Embo nei amo haja vajae
irae ra te isoro ije embo teto donda humbuto haja
vajae embo ke eagara.

Today, the elderly people who were rich have died,
so their children have inherited their wealth and
now in their turn they are rich.

However, someone who is not rich may not necessarily remain so permanently. If he or she has a daughter and collects the bride price from the groom when she marries, he or she then becomes rich. In the old days, there was another possibility. A poor man could kill a rich man to steal his jewels, thus becoming rich.

CHAPTER 12

Namei da nei ta avo isa puvui do eagora amita hihi tiresona.

Namei nau da nei ta iraguja avo degi nau ta isa puvuresi ke ikau puvuresuja amo na amita iji deina degi nau ta puvuresuja avo simba ue mihirono puvuto hure embo na kito na namei puvuto pahua avora kijo aro ingito javone kahihirono puvurou herembo ikano arumbau hevohu ereto bova taveto ikaro indou amita ambota indari be ba te piye te ina te or di hohora teto ageto indou irae au amita data pambasi ururou o andito ba piye te ikaro humbuto pambasuja. Amita be amo namei da hoita iraguja avo puvija avo eto. Ainge dombo dago Ombisisire family avo dagota namei Andrew Iteanu amo da nei embo eto hamo agena embo avo puvuto dago hambuto family or oro pe ena. Avo eto isa puvuraguja amo iji mahainge o adito pondo eore indie tunga javotoho eto da amita ta pambaguja. Wasiri do Andrew ta degi eagora amo oroho meni eha na hamo agena avo jie aerate wasiri amo dago ta eto puvuto eto puvurari avo dago meni eha na ue puvuragora dago do Andrew ga do eagora amo mane irae aisuja te iji mahainge iresuja.

Embo na tianga humbuto puvera
Presents offered to the feast givers by the guests tianga



I shall tell you what we do when a friend from another village visits us.

A friend who lives in another village may send me word that he wants to visit me. On the day he chooses, I wait for him and send someone to watch the path on which he will arrive. When the sentinel sees my friend approaching, he rushes back to warn me. I then start shouting my friend's name until he gets near by, and then I give him a mat to sit on.

Thereafter, the women bring him the vegetable soup that they have cooked and serve the main dish only afterwards, taro, bananas and spinach, or maybe, a chicken that has been killed and cooked. When he has finished eating and he wants to return to his village, I catch a pig, and give it to him with some taro bundles to bring back to his home. I do this because the friend from a distant village has traveled a long way to come to us,

This is also how we, the Ombisisire family, act towards André Iteanu, a white man originating from another place. He came to live with us and became a member of our family. So every time he visits us, we kill pigs and hold feasts so that he can return home satisfied. It is the young people's manner to abuse André by treating him as a white man, but we wish to teach them to treat him in our proper ways, to prevent those ways from being discarded. We hope that our way to welcome people will survive forever.

Pondo humbuto data pahora
Guests taking their allotment back home



CHAPTER 13

Kakara ivu na ahavo te imbohi te dainge eto otohu eagore amita hihi tiresona.

Orokaiva embo meni na enana ta ahavo te imbohi te amo God otohu eagora ainge dombo eagora. Singa amina kakara jimbija amita jo ta meni puvija amo mane epe te ahije te ta degi mane pambasora. Avo eto kakara ivu ta pure be do aisuja amo erevire, ahavo otohu aisuja, imbohi otohu aisuja, dambo otohu aisuja, vehere otohu aisuja. Otohu pere mane rate ahavo agi aisuja, dambo te vehere te agi aisuja.

Amore pure tapa avo kakara dorovu aisuja. Ba kovasuja, andage eto ji jaisuja undukau evekau ijoru humbasuja. Ba koveto irae eto bande eha aisuja. Iji nei te nei te imbohi hondate eto ji kahau indari vu ajau bova tavasuja, umo timbau dondo agasuja. Ainge dombo ahavo honda te aisuja. Ahavo ambure aisuja vu su imbuto ikau indesuja. Ji kaheto ikasuja, araga ta pambuto koriri humbuto puvuto ikau terisuja. Umo timbau kuhasuja. Ahavo te imbohi te dambo te vehere te mihiroro mane sekuma mane

I shall tell you what a young couple does to show its respect to their fathers- and mothers-in-law.

Orokaiva men respect their fathers- and mothers-in-law as if they were their God. When a single man marries a girl and she becomes pregnant, he does not visit the child's grandfathers and grandmothers immediately, but this is what he must do. He must first pay respect to his father-in-law, to his mother-in-law, to his brothers-in-law, and to the maternal uncles of his wife. Respect is not enough, but he must also obey and submit to his father- and brothers-in-law and to the maternal uncles of his wife as well.

The work he does for them is part of the girl's bride price. He plants taro for his in-laws and prepares for this by cutting down the trees that stand on a piece of land, burns the fallen trunks and branches, and then cleans up the ground. When he is done with the taro, he builds a new house for his in-laws. Occasionally, he helps his mother-in-law, lighting the fire, scraping coconut, crushing the starch for soup, fetching

Pondo ta ba te kai te agasora / Cleaning taro for a feast



jerisora. Sekuma jerisora kito amo o andito ikaro heveto indesora or hambo or moni ikaro me irae aisuja.

Pondo ta o evari

The son-in-law often helps by butchering his mother-in-law's pig for a feast



water, and much more. He helps his father-in-law as well. When the latter is sick, he fetches and brings him fresh coconuts. He chops wood for him or goes to the bush to collect medicinal nettle that he passes over his body. He brings water so he can wash.

When the father, mother, brothers or the maternal uncles of his wife are present, he must not break wind. If he does, he must immediately catch one of his domesticated pigs and butcher it for them to eat, or give them some jewel, or money, and only then his shame is forgotten.

CHAPTER 14

Embo te evohu te singa te kakara te enana ta wasiri ungo oenga tiuketo pehagora amita hihi avo tiresona.

Enana embo meni javo ita ehena avo wasiri tiuketo pehagora amita be amo memega eto osaga na eoi avo pehagora. Kakara pehaguja amita be amo kakara amo singa tunga humbuto jimbasi uje ehija te e te mama te avo singa avo jimbaja uje ae aro ka avo jimbasi uje be eto ke do erera avo ingae aisuja amo e te mamo te iji mahainge toruroro osaga memega

I shall tell you about the women and the single boys and girls who commit suicide.

Those I have listed above may commit suicide because they are hurt and experience deadly sadness.

A single girl may commit suicide because her parents refuse to let her marry the boy she likes. When this happens, she does not listen to them but continues to see this boy. So, her parents beat her every

kevue mihima embere heriso ta pehasi sirिकासुजा. Ka avo do aisi sija ua amo e mamao kiae mihirou ka amina pure do au isembaro e mamoo kiae kaija isapa humbuto pure ta pambuto jovu humbuto egama tureto humbuto pambuto arumbeto jovu te egama te poheketo wahai ta sahau veau humbuto puvuto da hombeketo ji jari veari hamo ta arumbeto indiou irae ururou pehari mine humbuhe e jage eto ke einge aisuja, "Aja te mama te uje nau eagona avo toavo ana ae eagona avo eto wasiri evi ona huma kiove." Jage hajire ingito e sau erito pambuto amita iae kehija amo mahu pehehei kito sigege jie humbei jorenge ururou jage au embo nei nei na pambuto humbuto puvuto ikaro si jie mihima hoto koveto hamo ikaro veau ahurekaro sari aisuja.

Kakara do eto pehasuja amita hihi tirene ingeva ainge dombo evohu ta pehari amo inono ainge

day. She is then badly hurt and may envisage ending her life one way or another.

Nevertheless, she hides her thoughts from her parents and attempts to continue to live normally. However, the situation deteriorates because she resents that even if she does hard work, her parents are never satisfied with her.

So unbeknown to her parents, she takes a small knife and goes to the garden where she collects sugar cane and a vine called *egama*. She sits down, opens the sugar cane and the vine, scrapes their interior, and mixes them together. Then, she goes and sits on a fallen trunk near the village and she swallows the mixture. When she feels she is dying, she calls her mother, "Mother, father, I told you what I

Evohu ta tombu vingohu na couheija / Woman whose son is decorated for the first time





Bo tarepo ta pure / Painting bark cloth

dombo ra. Evohu embo javotoho jimbija amo irari javotoho aisora te embo sapura jimbasuja amo tari iji mahainge, boru, jujune, indari dehekeketo indae iribo jigito horerari, humbuto inono eto pehasi jo ta sirikasuja te ivu mane keisuja. Iji nei boru jumbuto pehasi pambasuja te pehau mei undi amina simba aisora avo irae avo eto toto puvuto mihirou iji nei ivu na erito tari embereta tae ururou jota pehasi hotembihe mei undi jenete eto bande jota vihito esi humburi jigari avo humbuto bo ga evi veto se aisi pambari ke jiroro pambuto ji ita vihito esi tutumo ji hatu ta tigito tutumo ihive eto tunga ta asuketo irae eto mei undi toto pehasuja avo hotembeto si jie amita humbari mei avo jage aisuja. Eto mei ta degi ke einge aisuja, “Na ungo te iresi eagona te ungo ta mama ta tari amina inono eto ungo toasi ohu ta wasiri evi eto mihena huma kiove.” Ainge ijirou mei undi e ta jage hajire ingito uheveto ji susu ta pahue ke einge aisora, “Aja umo dago mane toto pehasoa.” Si gagaha eto “Aja mane aja mane dago toasoa.” Ainge aro ingesuja te memega osaga kehei inono ehija avo eto mei undi ta tihi ta kekehuna eto vovurou tunga paukau pehau embo na vihito esi tiuketo humbuto pambuto si jie evito kovasora.

wanted, but you did not allow me, so now come and see what I have done.”

On hearing this, the mother rushes to see her daughter, but she arrives when she is already dead. She then bursts into desperate cries and shouts. Finally, she calls out those that are in the village. They come, and they mourn for the girl. Then, they dig a hole and bury the body that will rot away.

I told you why single girls kill themselves, but sometime women commit suicide as well. When a woman is well married, her life is enjoyable, but if she has married a bad man, he always beats her, shouts at her, deprives her of food, and tears her clothes when attempting to grab her. When she is fed up with it, she imagines that she could kill herself, but her husband ignores it.

Later, as he shouts at her, she contemplates ending it all, but she has no one to look after her children. So she abandons the project.

Later again, her husband beats her and the desire to die has grown deep inside her. So neglecting her children, she enters her house and takes a strong

Wasiri evohu te kakara te ta hihi tirena amo embo te singa te ta pehari amo inono ainge dombo ra. Aravora kakara pehasuja amita be amo e te mamo te osaga memega ikagora avo eo pehasuja. Evohu amo ivu ga tunga javotoho ue iresuja kito amo mane pehasuja te boru, jujune, tumo, hini kambari, tari, mememga, osaga iji mahainge kevue iresuja kito amo sau pehasuja. E te mamo te kakara tunga humbasora amo javotoho iresuja te ainge ae amo enana ta kakara pehasuja.

Ivu na ae tunga humbasuja amo javotoho iresuja rate osaga te memega te iresuja amo pehasuja. Avo eto nanamei nau, Bible na eria osa mine ara ue tunga javotoho te irivujo. Tumo, hini kambari, osaga, memega, amita iji ambo amo peharira. Bible iji mahainge ke be na ahapoekaguja.

rope that she covers with a piece of fabric. Then, she comes out and, pretending that she is going to urinate, she walks into the bush. There, she climbs a tree. She ties one end of the rope to a branch and, with the other end, makes a slipknot that she puts around her neck. She is ready to die, but she thinks of the children that she leaves behind her and she cries. So, she calls out for the children to whom she gave birth, "I wanted to be with you, but I am fed up being beaten by your father, so come and see me acting like a pig."

As the children hear their mother's voice, they rush to the foot of the tree shouting, "Mother don't die and leave us." Loudly they lament, "Mother, don't, don't leave us." She hears what they say, but she has enough of being hurt, and she feels very depressed. So, in front of her children, she jumps and when she falls, the rope cuts her breath and she dies. Later, some men climb the tree, cut the rope, and take her down. They mourn her and the next day, they bury her.

I told you about single girls' and women's suicide, but single boys sometimes also die the same way. Single girls die because their mother and father are hurting them. Women who live happily with their husbands don't commit suicide. They only do it if their husband is constantly in conflict with them. A woman would kill herself when her husband quarrels with her, beats her, holds grudges against her, and if she experiences pain and sadness all the time. If parents get along fine with their daughter, everyone is content. Otherwise, their daughter will die. If a husband is good with his wife, they are happy. But, if he hurts her and make her desperate, she will die. This is why the Bible says, "Love one another and you will be content. Angry feelings, fights, sadness, and pain, lead to death." The Bible is always right

CHAPTER 15

Namei na namei ta degi donda penunu ei ikaguja amita hihi tiresona.

Iji mahu be mahu ta amo nanamei te du emone umbohi ahovo te dadapone te tunga mine humbara ue osa kageni mine ara ue javotoho pere mihe penunu mine ara eto indie humbuhe mihahera. Aravorate namei ta degi donda penunu ari amo nei javotoho

I shall tell you about begging between friends.

In the old days, the brothers, the sisters, the in-laws, and the couples, lived in good concord with each other. They had a good time together, and they could easily ask for whatever food they wanted from each other. Nowadays, asking for something from

aisora nei me te aisora. Jau na jau ta degi penunu jie jau te ivu te tombu usasa ue jo osa te hande aisora amo hande jo tapa na ere ora avo eto penunu aisuja evohu amo mine humbari javotoho ehera avo eto.

Iji nei te evohu avo ehako pambuto penunu au tombu usasa te hande jo na aisuja amo avorate tombu mume eto ke gaiha jie donda ikasuja amo hande jo na ae avo eto penunu aisuja evohu amo me keisuja.

Penunu embo toho no be no mama te aja te no du te no jao te amita degi aisora amo me irae. Embo nei ta degi aisora amo jo osa te mane ikasuja nei amo donda re miha te irae ke aisuja. Enda embo ta penunu eagora amo ehena aravora rate ungote nau namei Jesus na ke amo einge ena penunu amita degi amo iji mahainge ara ena. Jie einge ena. "Wahihi evujo hikane ahe eto hambuvujo, pari evujo ikane. Avo eto hande ta susu amo Jesu ra.

Ae te ivu te jape ta suna ta pure ere ora

Making the suna, the dish that protects the children who have seen the ancestors



a brother may sometimes be fine as well. At other times, however, it may really shame you.

A woman may need to ask her sister for some food. Although she has had to beg, she may feel fine about it if this sister and her husband give it to her with an open face and with all their heart. It is fine for her to ask again later, if their face is still open. However, if their face is now closed and they answer her dryly, she understands that they do not want to give her what she asked for and she feels ashamed.

If you ask your close kin, your father, your mother, your sister for something, there is no shame about it. But, if you ask someone else, he or she may be unhappy to give it to you or may even answer that there is none left, when that is not true.

This is how people beg on earth. However, Jesus told us that we could beg from him every day. He said, "So I say to you, 'Ask and it will be given to you; seek and you will find...'" Jesus is indeed at the root of the nature of all gifts.

Lucian Vevehupa in 2000



CHAPTER 16

Ae te ivu te iragora amita hihi tiresona.

Dagota ohihi mamahu ahije mane epe mane emo amo ji hoga avo teto bo avo humbuhahera evohu hoga teto evihahera. Enana ta indari agari ovu irae. Enana ta indari amo enda koveto koro ji ingeto umbuketo indihahera. Ainge ue enana ta irari amo javotoho mihahera.

Oroho emo kakara tombu javotoho kito jimbasa amo javotoho wahai mihiroro evohu amo mei 2 or 3 ingihe kakara ta hamo irae aisuja eto evohu ta sago puvuresuja avo iji te embo na evohu amo sapura kiaraka aisuja. Evohu simba deheketo mane aisuja. Embo nei ga vijie hembari ke eto taisuja, "Umo amo nau pure evohu ra donda agihijo indie irone." Embo na evohu simba deheketo ae ehei kito mine evohu na

Lucian ta kakara ta kogombari

Decorating the face of Lucian Vevehupa's daughter



I shall tell you about the relation between husband and wife.

In the old days, our grandmothers and grandfathers dressed in beaten bark cloth and they slept under sheets made of this same material. They did not have pots to cook their food with. They dug a hole in the ground and put some burning stones in it that had been heated on the fire. Then, they baked their food in that hole. This is what they did, and they lived well.

Today, one marries a woman because she looks good. But this does not last. After she has two or three children, her body changes and she looks like a mature woman. Her husband then no longer enjoys seeing her and he stops taking care of her. He beats her, pretending that she is sleeping with another man. He orders her about, "You are here to work for me. Cook food for me to eat." Because he does not treat his wife well, in return she does not take care of him properly and their life deteriorates. Thereafter, the woman does only what she pleases and the man as well.

Other couples marry because they like each other, and they have a good life. The husband helps his wife and takes good care of the children, and in return she respects and loves him, and they are very happy.

Jesus said that we must love each other, so love those around you.



Evohu na kogombari mei simba ora
Decorated children being led by the women who took care of them

simba sapura ehei enana ta irari sapura ehija. Amita ambo ta evohu amita uje pere aisuja embo amita uje pere aisuja. Embo nei evohu nei amo ivu te ae te amo tunga humbuto jimbere avo eto ivu ae enana ta irari amo javotoho be. Ivu na ae hondate ue meni hatira simba deheketo aisuja. Ainge dombo ae na ivu ta degi otohu ue tunga humbasuja avo eto enana ta irari amo javotoho be.

Bada Jesu na osa mine ara ue irora ena avo eto osa mine ara are.

CHAPTER 17

Dagota ohihi na humo ta ue ke be ere jihahera amita hihi tiresona.

Dago mei oroho emo enda nei, ke nei, hamo nei, amita ohihi avo humo ta ue ke be jie ohihi dago ta be epe mane na humo ta ue ke be jihahera amo jenete arira. Avo eto dago mei ehaha nei nei amo egerembeto dago ta epe mane mamahu ta humo ta ue ke be ere jihahera ai egerembeto pambasi hotembihere. Amita be amo epe mane humo ta uhahera amo ke be tihi na kevue ingeri na jigito humbuhahera tihi na kevuhahera.

I shall tell you about what the people believed in ancient times.

Our present religion is the custom of a different land, of people who speak in a different tongue, whose bodies differ from ours, and we have forgotten what our forebears believed in. However, some of our children want to return to the religion of our ancestors, which was more concrete: what you saw was what you could understand and what your hands could grab.

For example, if I hunt but do not catch anything, my bird *visohi* asks me, “Lucian why are you sad?” This



Itakari kakara arahata puvera

Secluded girls, who are not supposed to be seen

Ahe kihira amo einge ra. Na o ahe aisi pam-buto o hambae ururo no di visohi na ke einge aisuja, “Lucian do ue reja?” Ainge eria amo nau apa pehari amita ahihi na eria avo hotembeto na ke mine einge aisona. Nau mama pehari amita javo avo aisona. “John umo pehae mihovo na puvuto o ahe ere ona o ikejo kajane.” Ainge aisona amo porere mane aisona te sau be o ikau kajasona. Avo iji te amo na ke be ehena amo nau apa pehari amita ahihi na o ikehei kajehena avo hotembeto ke be aisona. Avo pere mane, na ba kovihirino visohi ke ijirou ne ke mine aisona, “Na ba ikejo kovane” aisona amo ba kovasona amo ba pepeni be aisuja. Amo ke be pere.

Dago ohihi embo nei ta avo ke be jie pari aro sau ikau humbare ke erere ainge ere ora te pari kaiketo ara ke erere ora te sau ikae kiae or sau ikae humbae. Do avo eto pari aro sau ikaja ke erere pari ke ungote nau na erera amo sau ikae ere oi?

Na kiae, enda nei, ke nei hamo nei ta ohihi avo eto sau ikae ere ua. Na ke erena amo embo nei ta ohihi avo sokova ke jie ae rate na ke erena amore ohihi re toho eto toho eto ra einge jie erena. Avo eto inga nanena enana ta ohihi ta degi penunu aisora mane sau ikasuja. Enana to ohihi toho be avo eto penunu

bird is the soul of my elder dead brother speaking to me, so I understand who he is and I begin my answer with the name of my dead father, “John, you are dead and I came to hunt, so give me some game to kill.” Once I said that, it does not take long. Immediately he gives me a pig that I kill. Here, I know that what I believe in is true because the soul of my dead brother gave me the game that I asked for right away. This happens in other circumstances as well. When I plant taro, the bird *visohi* comes and talks to me. I answer, “Let the taro that I plant grow.” Then the taro I planted will grow big. This is concrete.

Now, the people say that they were told to pray in the white people’s fashion and that their appeal would be answered rapidly. However, although they pray constantly to God, there is no answer or maybe they do not know they have received it already. So why is it that they tell us that we should receive an answer fast, but when we pray in our language the answer never arrives?

What I know is that this new religion belongs to a different land, is spelled in a different language, and deals with a different sort of person, so the answer does not come through to us quickly. I do not mean that this other people’s tradition is false, but that it belongs to them exclusively. So if I demand something from it, I will not get an answer quickly. But, when these other people ask, the answer comes immediately to them. In the same way, if we ask something through our own tradition, we get it right away, but if they did so, they would never get anything.

Our ancient beliefs, that I described earlier, work exactly in the same way. If we make an appeal to the souls of our dead fathers and uncles, they answer us. They do not do it as humans but under the guise of the bird *visohi*. Thus someone else would just think, “the bird *visohi* sings,” and he would not do what he is expected to. However, if this happens to someone whose religion is that of the soul of his dead fathers and mothers, he knows that the bird brings an answer to him and understands what he must do. Therefore, he will get or learn whatever he asked for.

aisora sau be ikasuja. Ainge dombo ohihi inga nau toho be ai penunu aisora amo sau be ikasuja te enana na aisora mane sau ikasuja. Avo eto ke na mahu ehena amore aravo jie ehena. Mama mane na epe mane pehari amita ahihi avo jage eto ke aisora amo ke mine aisora. Ke mine aisora amo embo ainge eto mane aisora rate di visohi amina ke mine re aisuja. Embo avo “ke emo di visohi na eria” ainge hotembasuja amo donda be mane aisuja. Rate embo amita humo ta ari te ke be ari te avo mamo or aja pehari amita ahihi na ke mine eria ainge hotembuja amo donda be ikau humbasuja eto ikau keisuja.

CHAPTER 18

Na tunga humbari te osa ari te hande ari te amita hihi tiresona.

Na Provinces nei te nei te ta wasiri do eagora amo na kiae avo eto na enana ta hihi amo na mane tiresona. Rate na Province nau Oro Kaiva embo te evohu te singa pora te mei kakakra te enana ta tunga humbari te osa ari te hande ari te avo dombo be mama mane aja mane na ue mihara peheto pahue tohere dago mei ehaha na ari waihi avo ue puvuhora avo eto na osa ue sarika eagona ano ingova erena.

I shall tell you how one can be happy, in good humor and generous.

I do not know the custom of other provinces in PNG, so I will say nothing about them. But in my own Oro province, making gifts is the main pleasure and joy of Kaiva men, women, single boys, and girls. In their lifetime, our fathers and mothers practiced gift giving and now we, younger people, do it in our turn. So I am proud to tell you about it.

Pondo / Allotments offered to visitors for a gift giving feast





Ba gaga ita vihija / Piling taro on a platform for a feast

Orokaiva ta hande namei ta ikagora amo jeneki honeki te mane ikagora te jene ambu eto ikasuja. Amita be amo namei tunga humbuha avo eto hande tapa eagora amo osa tunga humbari peni wahai avo eto eagora. Namei na o andito ikasuja amo mine andito ikasuja. Jao na moni ikasuja amo mine moni ikasuja. Orokaiva hande eagora amo jo osa ue. Sarika te hande eagora. Hande eagora amita jo ta tumo irae jujune irae osa pere ue hande mine ara aisora. Nei peni be avo namei enda irae amo enda namei ta hande ikasuja. Ahe kihira amo Jajau embo na Papoga embo ta degi enda peni be avo ikari ra.

When an Orokaiva person makes a gift to a friend it is not mindless, but each gift is and must be remembered. Gifts are made to friends with whom one has a good time. Between friends lots of things are regularly given, so that the friends can continue to enjoy each other.

A man catches one of his domesticated pigs and gives it to his friend; the latter catches one of his pigs and gives it back to his friend. A woman gives money to her sister; the latter gives it back to her as soon as she can. Orokaiva people are really pleased when they can make gifts. They are proud of it. In gift giving, there are no angry feelings, no fights; the gifts are reciprocated with joy. One type of gift is particularly important: if your friend has no land you may give him some. For example, the fact that formerly Jajau men gave a big piece of land to Papoga people is clearly remembered.



Kogombari mei araha ta puvera / Feast day

CHAPTER 19

**Iji mahu ta irari te iji mahu ta irari te amita avo
hihi tiresona**

Mahu be mahu ta amo epe mane te ahije mane ta iji te amo sapura be sapura mihahera. Enana avo isoro oju ue mumete pere mihahera. Ji isapa be ikaro evekihirou indari ageto indito ji sese keto teho mume ta mihima bande jota vihito evihahera. Iji amikote amo enana ta light irae torch irae. Enana plane te truck te boat te kiae be kiae. Enana agena embo ta indari indito kiae. Iri bo aseto kiae mihahera. Nei peni be avo agena embo ta hamo te ohoru te amo kiae ete ke ingae avo eto agena embo kito joru uo utu na avo ta torue piti na teto pepehekea. Enana agena embo hamo ea amo soru ikeo ivivi na aniheto indito ganini jie ohoru vani vini uo o meat avo hiriketo iketo indito ingeni aniheto indie ivivi na pe kaji pora eto indie osa peni wahai uo bo agena avo horere eto ikeo evio belt pepeni avo ikeo uhu ta tigito ikeo araga ta pambuto embo nei nei humbuto

I shall tell you how the people lived before.

Long ago, when my grandfathers and grandmothers were alive, conditions were very hard. As they feared being attacked, they lived in the dark. They made only a small fire when they needed to cook food; then they immediately put it out and stayed in the dark until they went to sleep in their houses. Back then, they did not have modern lights, or torches.

They had not seen planes, cars, or boats. They had not tasted white men's food. They had not worn clothing made out of fabric. But most of all, they had never seen the type of body or hair that the white people have and they did not understand their language. Therefore, when they first met them, they were terrified that these white people would kick them in the ass, or shoot them with their guns.



O sakire / Smoked pig

puvuto ikea ea ainge dombo ea. Eto nei dombo be ea amo einge oje kahea “O be amo oroho ikere indeva evi pere indie embo teto indagova avo tovujo irae.” Ai ainge eo embo indihahera amo iroja toto o be avo oroho indie mihera. Iji mahu ta hihi irae ehija te oroho emo iji eha ta do ue mihera avo ungote na kevara avo aisona.

Mahu be ta epe jape na osaga memega kevue mihahija ainge mane ra. Iji oroho embo osaga memega irae. Usasa isapamane jigama ere ora. Degi hoi ta amo truck ta pahora nei plane ta or eva hamo ta amo boat ta ere pahora. Agena embo ta indari nei te nei te ere indera. Iri bo isapamane ombuhe asihe ere ora tunga osaga nei do hambae. Javotoho mihera amita jo ta sasapura puvuhoi embo nei nei osaga humbuhora. Iji oroho emo meni ehaha na embo okose ta degi memega osaga humbuto puvuhora. Meni ehaha na umo sapura avo indie embo jajavotoho avo torore ere pepehekihera. Umo sapura te kuku te indie meni nei uha sapura oi kava ere ora. Nei kakara peto na kajihe nei evohu tunga

However, gradually, they got used to them. First, the whites gave them salt in which they plunged their tongue. Tasting salt, they laughed and nodded their heads. Then, the whites opened a can of meat and presented it to them. They plunged their hand in the can, ate some meat and clicked their tongue to show that they were happy. The white folks then gave them white sheets in which they slept and presented them with wide belts, which they wore around their waist. So the villagers went to fetch other people who lived in the vicinity. The whites gave them presents as well. This is how the white people’s presence became widely known.

A further important dimension is that the whites established rules, “The meat we gave you to eat was that of animals. You must eat this type of meat exclusively and stop killing people to eat them.” Ever since cannibalism has ceased and people eat only animal meat.



Embo na kakara ere kogombiha
A secluded girl's face painted being painted

This is all for the old days, but now I shall tell you what we do today. Presently, we don't suffer like my grandfathers and grandmothers did. We experience no sorrow and no pain. We have all kinds of new things. If one wants to travel far way one can board a truck or a plane, or a boat on the sea. We eat all sorts of food that the whites use. We have all kinds of clothes to wear, and hardly anything unpleasant happens.

Although our life is pleasant, some things have turned bad and hurt us. The grown-ups are worried about their children. Young people drink alcohol that they brew at home. When drunk, they kill people who have done no wrong. As they drink alcohol and smoke drugs, some become mad. For example, they speared a single girl with a grass knife and cut a woman's throat. One woman smoked drugs and she wounded another woman with a knife. Although this is bad, she was not even conscious of it. These young boys don't make gardens and are lazy, obligating their wives to steal food from other people's gardens. They have no money, but they want to show off so they steal in order to get some.

They have no education and are compelled to look for the kind of money that one can make along the

Di sirekari / Preparing a feather head gear





Kakara ta kogombari / Decorated girl

tiukihera. Evohu nei amo kuku indie jao nei kaija na jorua amina sapura uate tapa javotoho perera. Embo ba pure ae kupi ue iraguja amita ae amo embo nei ta pure ta pegene ue hembuha embo money pure ae sarika eaguja amo pegene aisi kasi ue ere hembuha. School kiae mei amo embere ta money ahe ue embo sio torue ere hembuha. Embo ba pure te money pure te gaiha na eaguja amo ae te mei undi te tapa tunga javotoho ue iragora.

road; they assault people for no reason. Conversely when a man works hard for money, his wife, and children live well.

CHAPTER 20

Asigi embo o na ere indihahija or onderi ta hihi wahai tiresona.

O ohu na Asigi embo kambuto ere indihahaija amita hihi amo einge ra. O ohu peni wahai be amo panga ho ta mihahija. O amita javo amo Kara Katain Katain Kara Gani Gani. O amo panga ho ta mihima beuje ururou amo pe angeto peami ururou pisara peni wahai ururou ga veasuja avo eto embo tapa bande jo ta mihiroro o amo puvuto bande kambuto perara eto embo te evohu te meni undi te irae kambuto humbau pambaro indesuja. Asigi embo indinu irae enu evohu okose avo kambasi puvuna rate bande amo enda ta ihito kongoru ji peni na kasari avo kambuto perara aisi ena te gaiha enu kito tona. Evohu amo toto eva

I shall tell you the story of the pig that attacked and ate the Asigi people. This pig is in fact a sort of bush spirit, an *onderi*.

A very large pig lived in the hollow of a tree trunk. Its name was Kara Katain Katain Kara Gani Gani. When it lay in its hollow, it got hungry and yawned. Then, strong winds blew, rain started to fall and everyone locked himself in his house. Then, that pig ran into the people's villages, tore down the houses, killed everyone – men, women, and children – and carried them away to eat. After it finished eating the Asigi people, only one old woman was left and the pig wanted to eat her too,

embo indesi pahunu evohu okose amo beuje enu pure ta pambuto jobu tiuketo humbasi unu ingeni jeto tiukenu sasaha vovunu kito ba gigi ta jiginu venu togeto humbuto puvuto ovu hota ikenu mihio. O amo eva embo indinu irae eo Managalasi embo indesi pahunu. Sasaha ovu ho ta amina mei singa heriso kakara wahai sariketo mihei asavi uo evohu amo vihito ovu hiriketo meni avo kito tunga javotoho ena. Meni ta javo amo o ta javo avo ikena, mei nei amita javo Kara Katain Katain nei amita amo Kara Gani Gani, kakara ta javo amo du emone ta avo tutumo nei amita humbuto nei amita humbuto ena Kara Katain Kara Gani. Enana amo o ga jujune aisora avo eto o ta javo ikena. O amo pambuto embo kambuto humbuto puvuto hururou amo ga te pisara te piripiri te enda wasiri ururou ambo humbuto puvuto panga ho ta horeto enbo indirou wasiri tapa jamo aisuja.

Mei heriso amo pajito pepeni eto ke einge eto ingia, “Ahije da koso kaso emita embo mo do ari umo oenga iragoe?” Ainge eo ke mine einge ena, “Nau mei undi da koso kaso embo irae kevova amore javo ungota ikehena amore o ta javo avo ikehena. O amina embo tapa re indarira. Indie puvuto na indesi puvuna te bande nau amo huto kongoru ji peni avo tenu gaiha enu toto pambuna. Na oenga mihio beuje enu pure ta pambuto jovu tiuketo humbasi uo jovu na hevenu sasaha vovunu kito ba gigi ta venu togeto humbuto puvuto ovu jota ikehene mihava ungo sarikeheva evire.” “Eto ahije o amo dainge iragoi? Ainge eo ke mine einge ena, “Nau ahihije o amo tiri omitta susu ai ta panga ho ta iraguja.” “Eto ahije o amo oroho panga ho ta mihei te?” “Oroho emo iraera te embo kambasi pambija puvuto hururou amo pisara peni wahai aisuja, ga vovurou enda wasiri aisuja avora.” Mihio o puvuto hunu wasiri ena ainge unu, “Ahije na ke ehena amo ere ua evira.” Ainge enu kia eto ingia.

Enana heriso pajito pepeni eto ke einge ena, “Ungo pajito inono eheva avo eto isoro aisova avo ahe poekasona. O peni wahai amina ungota mama mane aja mane irae indina avo eto ungo o ga jujune aisova.” Iho vujenu ahije na ke einge ena, “Ungo te araga ta pambavo kivara jeto humbuto puvuto ki veketo o ga jujune aisova.” Ainge enu pambuto kivara jeto sariveto humbuto haveo irae enu ki ta javo amo enana ta javo avo ikea, Kara Katain Katain-Kara Gani Gani. Enana ta ahije erito o ga jujune aisora avo ahe peokena. Iji wahai enana heriso ungo oenga o ga dainge eto jujune aisora avo ahe kihira eo kito,

Her house, unlike all others, was not raised on stilts but was a building constructed with big logs stuck on the ground. The pig attempted to tear it down. As it was unable to break it, it returned home. Having failed to eat that woman, it decided to kill the people who lived by the sea instead.

The old woman was hungry, and she went to collect sugarcane in her garden. While slashing the sugar-cane, she wounded her finger, and started bleeding. She dressed the wound in taro leaves. At home, she stored the leaves in a pot. Meanwhile, the pig had finished eating the people by the sea and moved to eat the Managalasi people.

The blood that the old woman had left in the pot metamorphosed into two boys and a girl who started making noise. When the old woman opened the pot and saw them lying there, she was delighted. She named them after the pig. One of the boys was Kara Katain Katain, the other, Kara Gani Gani. She named the girl by half of the name of one brother and half of the name of the other Kara Katain Kara Gani. As she wanted these children to fight the pig, she gave them its name.

When this pig was out eating people, there was heavy rain, strong wind, lightning, and the ground trembled. But, when it carried the bodies back to its hollow trunk to eat them, these phenomena stopped.

When the two boys grew bigger they asked, “Grandmother, there are plenty of people in the villages, so why do you live alone?” She answered, “My children, as you will see there are no people left in the villages; this is why I gave you the same names as the pig. This pig’s food is man. It tried to eat me as well, but as my house is built with bulky tree trunks, it gave up and left. I was alone and hungry so I went to the garden. While slashing sugar cane a splinter wounded my finger and I started bleeding. I dressed the wound in taro leaves. Later at home, I threw them into a pot. You originated from that blood.” “But grandmother, where does the pig live?” She answered, “My grandchildren, it lives in the hollow made at the base of a tree.” “Grandmother, is it in its hollow at present?” “No, it is out eating people, but when it comes back, strong winds will blow, rain will fall, and the earth will shake.”⁵ So they waited.

⁵ This pig is at once an animal, a person, and a kind of spiri and the Orokaiva language allows the ambiguity between these different states. However, in English we need to choose one of these terms to designate it.

“Aravora nau ahihije tehora o kajasova” ainge enu evito o ta irari besi avo keisi pambuto kito puvuto ahije ta degi ea, “O ta irari besi kehera avo eto dago o ga isoro aisora.” Iho vujenu enana ta isoro donda sija eto simba mihio o embo kambasi pambuna avo puvuhunu. Pisari peni wahai unu pipiri te ga te vovunu kito puvuto hoi, “Wasiri emo re ere ua te jo ta horau jamo jamo aisuja amo eto simba evujo” enu. Simba uo o puvuto embo humbuto puvuna avo ikenu veo jangu idou irae au embo heveto indesi unu enana heriso erito enana ta ki humbuto jujune aisora avo eto javone mine kaha ue. Enana ta ki jaheviho ki ta javo avo jie javone einge kahena, “Kara Katain Katain Kara Gani Gani Kara Katain Katain Kara Gani Gani.” O na javone avo ingihe hini kambari eto ke einge ena, “Embo amuna bande pe nau ta puvuhe javone kahihei.” O sau erito embo heriso gaga hamo ta ki jigito puvuho kito, “Ungo mei isasaraho amo do aisi puvuhove? Ungo amo indari nau ra.” Ainge jie enana kambasi erito puvuhunu. Namei na ki Kara Katain Katain na kajena ki na amita javo avo jie javone kahena, “Kara Katain Katain Kara Katain Katain.” Namei nei na ki amita amina kajenu, “Kara Gani Gani Kara Gani Gani Kara Gani Gani. Namei te namei te o ta jo ta huheveto pambuto ki aka ta jigito gisi na teto uha pejeto pehunu. Pipiri unu, pisara peni wahai unu, ga vovunu, embo tapa joru uo duru da tapa ta pambuna, “Kara Katain Katain te Kara Gani Gani te Asigi embo o na irae ere indova aravo kajehera” wasiri peni amore ehija.

Avo eto da tapa emina pambuto pondo ue o heveto indara ke ikehere puvija. Ainge eo da tapa na horuketo pondo ue ja tivihe o heveto indito embo tapa enana ta da ta egerembeto pambua. Amita ambo ta Asigi embo isapa mane ena oroho mihera evira. Hihi irae ehija.

Mei ehi jota erevia / Baby in a net bag



When the pig arrived, they saw exactly the phenomena that the grandmother had described. Now, they knew what it looked like.

When the two boys grew bigger again, she told them, “You are fully grown now, so I will teach you how to fight. This big pig ate all your fathers and mothers; thus, you must confront it.” In the morning, their grandmother told them, “Go to the bush, cut black palm, and bring it back so we can make spears to fight the pig.” They went, cut a black palm, cracked the trunk, and sharpened the pieces into spears. They gave their own names to the spears: Kara Katain Katain – Kara Gani Gani. Their grandmother stood up and taught them how to fight. She showed them how they should combat the pig when they will be facing it. Then one day she told them, “Good, you have mastered it now. You know enough to spear that pig.”

The next day, they went to see where the pig dwelt and they said to their grandmother, “We saw where it lives, so we can fight it now.” Early in the morning, they prepared their hunting gear and waited. The pig had gone to eat people. While the pig was returning home, a strong wind blew, rain fell, and lightning struck. The grandmother had warned them, “These are the phenomena we are expecting. Now, you must wait a little longer. When it steps into its hollow, all this will stop.” So they waited. The pig arrived carrying dead people and it stacked them in its home. Then, it started butchering them to eat.

The two boys stood up, grabbed their spears and shouted their war cry. They yelled their common names to honor their spears, “Kara Katain Katain Kara Gani Gani, Kara Katain Katain Kara Gani Gani.” When the pig heard this shout, it got angry and thought, “Who yells like this at my door?” He rushed out of the hollow and saw the two boys standing on a platform with their spears, “You are only small boys, why did you come? I will eat you.” It took a leap to kill them. However, one of the brothers stabbed it with the spear called Kara Katain Katain and he shouted, “Kara Katain Katain Kara Katain Katain.” The other speared it again shouting, “Kara Gani Gani Kara Gani Gani.” They came at it repeatedly and while holding their spears’ handles, they knocked it with a club and broke its skull. It died. Thunder roared, strong wind blew, rain fell, and everyone was terrorized, but a rumor traversed all villages,



Lucian Vevehupa Mothers Union ta dei isa ua, jua 2000

Lucian Vevehupa in 2000 with the women of the Mothers Union

“Kara Katain Katain and Kara Gani Gani speared the pig that killed all the Asigi people.”

After killing the pig, the two boys sent word to invite all the nearby villages to a feast where they would cut the pig up and distribute it. Responding to their invitation, all the villages came to dance. The two boys gave them pork to eat, and everyone returned to his or her village.

After this happened, the Asigi people became the large group that exists today.

CHAPTER 21

Fr. Lucian Vevehupa nau hihi be avo kajihena na nau ke kajasi ihikihe na embo deire province nau te nau ingari iji nau te amo mahu ehene ingeva avora.

Na aja nau na hariga November 24, 1942 amina ingehei mihe 3 weeks one Japanese kikiri Gona ewa hora ta isoro vivihara. Iji aramite amo Asigi embo tapa Gona ewa hora ta piti pepeni ta havi te boom ta havi te plane na ita jujune ue havivi ea avo ingihe jene sihi ue tata tita ue pambari degi ahe ue ima humu uo meni isasaraho sisi sasi jie oapi jie joru dainge pambaro jie mana mina ea. Amita be amo enana ta kia eto inga kihi ta avo eto joru peni wahai be ea havivi Japanese ta pere ingihe mihio America te Australia te puvua avo iji te Asigi embo bokoro pepeni te panga hote kito onjikasi joru araga ta huhevea. Evohu tapa meni isasaraho ehi ta jureto joru huheviho jajavone jie sisi sasi embo nei nei hini kambari ue meni hasivo na tunga tiveto araga ta ikaro sari ara ke jio embo nei nei na ainge mane ara haekea. Rate aja nau te mama nau te avo jo wahai eto na ehi ta juruketo besi tirito ji kevi ta iketo toto pambua 6 o clock to 2 o clock amita jo ta na si jio tunga nau vahikena pehoru na pe nau se jenge nau te amo sapura ena avo eto siri na hamo nau pe nau te amo susu te se te amina sapura hatikea avo eto siri na se te susu te pejegi te avo indie ehi jo amo siri na eneteto kambuhunu si jio nau tunga vahikenu kangere jie mihio embo tapa pambuto bokoro arina eto horoma ue mihia. Embo nei Toki bokoro ta pambua, embo nei Koruhambo bokoro ta pambua,

I, Fr. Lucian Vevehupa, shall now tell you my story, starting from the day of my birth in my province.

As I told you, my mother gave birth to me on November 24, 1942, only three weeks before the first Japanese ships reached Gona beach, starting the war. Thereafter (without knowing where it came from), the Asigi people heard the roaring of war guns and of canons firing on the beach of Gona and that of the planes' attacks in the air. However, they did not know what it meant and what they should do about it. The adults were coming and going senselessly, and the children were in a panic. Everyone was disoriented and scared, looking for somewhere to hide, but no solution seemed adequate. The problem was that they did not know what made that noise, as it was the first time they heard it. Therefore, they were terribly scared.

For as long as only the Japanese made noise, the Asigi people remained in the village, but after the Americans and the Australians arrived, they decided to flee to the swamps. Some of them ran into the bush hoping to find a hollow tree in which to hide. The women, terrified and sobbing, loaded their babies into net bags and rushed away from the village. Some men were so confused and panicked that they considered cutting the throats of their own children. However, other men stopped them from doing this.

My mother and my father agreed about what they should do. They carried me in a net bag and left me

nei Ijuta bokoro ta pambua te aja nau te mama nau te avo Sigoga ta bokoro ai pambuto horoma ue mihio. Mama nau nei amita javo Agabus Koreva amo da ta mihi mihe havivi peni wahai unu kito joru pambuto na ji kevi ta di mei javone arako jie ukain jakain uo pambuto na kito tunga osaga ena te nei nau aja te mama te ta degi hini kambari eto na ehi ga humbuto umo ta pambuto umo kuheto ji gigi ta umo timbuto ikenu indio paku tiuketo umo timbuto humbuto na ehi ta juruketo humbuto aja mane pambua sau pambuto aja ta degi ke gaiha eto aja teto mama ga jujune aisi unu oreka eo ke einge ena, “Ungo ae te ivu te ke nau evi aisona evi ingivujo. Mei emo kakara mane ra emo singa avo eto iji ambo ta pure pepeni aisuja. Avo miha te ungo na mei evi ino ta mei o ta mei arako ji kevi ta iketo toto puveve siri na hevete indie mihere puvuto kito osaga eto puvuto ungote hini kambari ehena avo eto aja to erena.”

Aja te mama te ereto mama Agabus Koreva avo andito havo mine ara ue ke einge ea, “Amo dago na sapura ehera” avo eto ehea.

in the hole of a tree, in my bag, hanging from a stick. From 6 o'clock in the morning to 2 o'clock in the afternoon, I cried until I could not breathe any more. I was almost dying. My mouth and my intestines failed, so the ants crawled all over my body and my mouth, eating my vomit, urine, and feces. They were so numerous that they covered my body. First, they ate the vomit and the feces that had fallen on the ground, but soon they climbed into the net bag to bite me. I was crying so much that my tongue swelled and became stiff. However, it was useless, because all the villagers had left, and they were already in the swamps building shelters for the night on the solid ground. Some people went to the swamp called Toki, others to Koruhambo, others again to Ijuta, but my mother and father settled in Sigoga where they started building a shelter as well.

Only my other father, named Agabus Koreva, had remained in the village, but as the noise increased he got scared and left. I was in my tree hole, emitting a noise that resembled that of a young bird “ukain jakain”. So when he heard it, he went to see what made the noise. When he saw me, he was furious to find me there, and he resented what my mother and father had done. He took me with my net bag to the river and washed me. He gave me water to drink in a leaf, then slashed a bamboo, filled it with water, and put it in the net bag. Then, he went looking for my mother.

When he found her, he scolded her, and even beat her. Then, he almost picked a fight with my father. But in the end, he regretted this violence, and said, “I will tell you husband and wife, what I think. Listen to me. This child is not a girl but a boy, so later he will do something important. However, you have treated him like a piglet or a puppy. You left him in the hole of a tree. The ants have bitten him and they were eating his flesh. When I arrived, I saw it and I was furious. This is why I was very angry with you, but I ask you to forgive me.”

My mother and my father stood up and hugged my father, Agabus Koreva, kissed him and admitted, “What we have done was wrong.”

CHAPTER 22

Mama mane aja to ea amita ambota avo asigi embo tapa avo degi wahai or bokoro wahai ta irae rate degi pe hekiri ue hembuhahera. Ba te piye te irae ena te araga ta o te araga kae javo nei te nei te avo indie mihakera. Araga kae tapa amita javo amo evira: kae jumba, kae haso, kae tigina, kae aira, kae ovu, kae isu, kae haroe. Asigi embo indari amo kae evi indie mihere and half year irae oi jujune irae uija. Jujune irae ehei Asigi embo da ta puvuto da kogobihere mama nau amo puvuto epe mane ga enda oroho ai da kogobihera da ai mihakera. To PNG jota ambure javo flue avo puvunu mei isasaraho tapa humbuhona humbua te aja na na humbuto siwo ta pambae amita be amo Oro Province emita hospital, aid post or health center irae avo eto mei isasaraho irae pehiho namo te tapa pehea. Na iketo si jie miho iho vujenu na keta na togeto use ta iketo ahureketo embo tapa bande ta puvuho aja nau avo use hamo ta arumbeto mihe si ijinu iji half. Ainge avo use jota asavi ingito be gombuto onje jevito asavi peni wahai unu. Ingito mama jage eto sausau puvuto use jota asavi peni wahai ua evi inga. Ainge enu mama sau be puvuto arumbeto onje jevito ke be ingito enda ehako koveto veto na keta ga tapa gorukenu vihito esi sau tiuketo keta peuketo na tihi kujeto mihio kito na humbuto ovirembeto tunga javotoho ue bande ta pambuto umo kuheto vu su sau humbuto pauketo pe ta overekenu isapa indito kito mihimihe ambota ikena amo okoseko india. Na 3 days amo umo te vu su te avo pere indie besi ta herekari pere mihakera. Ainge ue indari isapa isapa indio sovera puvunu na erito isa ea. Na iji ambota pure do aisona amo mane kiaera. Rate God na kiari avo eto iji heriso na orekea

Evohu na tohota aja ta use arumbeto si eria
A daughter lies on the grave of her mother



My father asked for forgiveness, and after that, all Asigi people lived together in a swamp, and circulated all around it. Their stock of taro and banana was soon consumed, so they ate wild game and all kinds of wild yams. These are the names of the different types of wild yams: *kae jumba, kae haso, kae tigina, kae aira, kae ovu, kae isu, kae haroe*. The Asigi fed on these yams for half a year. Then, the war ended and they returned to their land where they built new villages. My father settled with my uncle on land where their offspring still live now.

At that time, a sickness called the flu arrived in PNG and affected all the children. Like everyone else, I fell sick but my mother did not take me to a place where I could get medical treatment. It was simply impossible back then, as there were no hospitals, no aid posts, and no health centers in Oro Province. So every small child died, and I died as well.

They laid me down and mourned me. In the morning, they wrapped me in a mat and put me in a grave. Then, they closed the grave and everyone went home. Only my mother remained there. For half a day, she cried, sitting on the ground. But suddenly, she heard a noise coming from inside the grave. She bent down and put her ear on the ground. She then heard clearly a loud noise. She rushed back to the village to fetch my father. She told him to come fast because she had heard a loud noise coming from inside the grave.

My father hurried, and putting his ear on the ground, he heard that it was true. He dug the ground and

Lucian ta Gloria

Lucian among the dancers of the Gloria Ballet he has authored



eto degi nau te hande ikihija amo tunga humbari avo ikihija . Na mei isapa mihe nau wasiri ta amo:

- Namei nau ga tumo ae.
- Namei nau ga boru jumbae.
- Namei nau ga jujune ae.
- Namei nau ta degi ke sapura ae.
- Namei nau ta degi hini kambari ae.

Nau aja te mama te na ahe jovotoho na poekihera. Tunga humbuhe osa ari ta ahe peokihera. Umoro kamoro aro ta ahe poekihera. Hande panda ari ta ahe poekihera. Pondo kando ari ta ahe poekihera. Sesena ohanda ari ta ahe poekihera. Osa kageni ari te ahe poekihera. Ue ke einge ijimahara, "Wasiri do erera evi aisoa amo iji ambo no amo jovotoho ra. Umo araha embo aisoa. Seha gamo puvuhurou indie iresoa. Do erera tapa erevi aisoa kito puvuhurou indie humbuhe iresoa iji kombu ambu." Ke be ea avo eto pekihena.

extracted me with my mat from the grave. He cut the ropes and opened the mat; I was there with my eyes wide open. So he lifted and hugged me, as he was ecstatic.

He took me back to the house and washed me. Then immediately after, he fetched a fresh coconut, opened it, and poured some milk in my mouth. I drank a little. He waited for some time and then gave me coconut milk again, until I had had enough. For three days, I only drank water and coconut milk and I lay in bed. Then, I started eating food again and picked up strength. Finally, I could go for a walk.

At that time, I could not understand that this unusual fate was announcing the kind of work that I was later to do. But God knew it; this is why he spared me twice and gave me the gift of life.

When I was a small boy this is how I behaved:

- I was never angry with my friends
- I never quarreled with my friends
- I never fought with my friends
- I did not speak badly to my friends
- I never held grudges against my friends

The education that my parents gave me was very good. They taught me to be friendly and cheerful, to spend time with people, to be generous with gifts, and to have good manners. They told me, "You must behave the way we taught you and your life will be good. You will eat only the best food. If you follow our words, you will be satisfied till the end of your life." They were right, and I am grateful to them.

CHAPTER 23

Nau aja te mama te ahe jovotoho poekihere kevue pajihene hariga august 9, 1947 amina school Togaho puvei nanamei tapa school ta pahore namo te tapa pahana. Togaho school ue 4 years tohene teacher nau uha javotoho oi kito ikehei Agenehambo pambuto school ue mihakena 6 years irae enu Martyrs' High School horeto ai school ue mihioi tiri Sumbiripa johi ihiketo vivihinu kito meni nei nei joru pahuo na data pambuto mihioi iji Sunday January 22nd, 1951 amina tiri Sumbiripa pejeta embo tapa 6 thousand avo tenu pepehekea. Amita ambota na school ta pambana uje ae ea. Avo eto na da ta mihe aja mama hondate ue mihio 6 month irae enu na pure aisi uje eto Saiho health Center ta pambuto doctor ta degi pure aisi penunu ehene avora ehei pure ue mihene 3 month oi tiri Sumbiripa johi vivihi kito aja sau Saiho pambuto, "Doctor na tiri johi peni oi kito nau meni humbasi puvena" ainge enu. "Avora no meni humbuto pambujo" ainge enu. Na aja ga da ta puvuto aja hondate ue mihakena. Avo iji te hariga January 8 1952, Bishop David Hand mission station eha kogombara Ongoho puvunu enmbo tapa pahuo na Bishop keisi pambuo na kito ke einge ena, "Nau mei Lucian umo avorete." "Mama na aravora" ainge eo. Nau ke mine einge ena, "Na umo keisi uje ona avo eto nau ambota pambujo kione" ainge enu. Na pambuo, "Asigi embo amo no ra avo eto embo no umo oenga ahe poekasoa." Ainge eto nau book siriketo ikenu humbuto puvuho Bishop da Hohorita horeto teachers mamahu avo siriketo Ongoho teacher ara ikenu pambua. Teachers tapa 4 ainge ikenu pambua. Dagota head teacher amo Alexander Horepa. Justin Okaipa, Phienius Ahopa, Sextus avo wahai.

Teachers tapa emo da Hohorita pere ra te Asigi mei be amo Kingston Gambe, Lucian Vevehupa. Ongoho

Sunday mass in the Anglican church



I was well educated by my mother and father, and I grew up. On August 9, 1947, a school was established in Togaho and I attended it with all my friends. I studied for four years in Togaho, and then my teacher sent me to Agenehambo School because he saw that I was smart; In Agenehambo, I studied for 6 years. Then, I went to Martyrs' High School. I was a student there when the volcano started smoking. Many children got scared and left and I was among them. On January 22nd, 1951, the volcano named Sumbiripa [Mount Lamington] erupted and killed 6000 people.

After that, I did not want to return to school. I stayed for six months in the village helping my mother and father. Later, I decided to work. So, I went to beg for a job with the doctor at the Saiho Health Center. He hired me and I spent three months working there. When my mother saw that the volcano smoked again, she immediately came to Saiho, "Doctor, I saw volcano smoke rising again, so I came to take back my son." He answered, "OK take your son and go." I went back with my mother and stayed in the village to help her.

But on January 8th, 1952, the Bishop David Hand came to start a new mission station in Ongoho. Everybody went to witness the event. I went to see the Bishop. When he saw me he said, "My son, Lucian, are you all right?" "Father, I am all right." Then, he told me, "I want to talk to you. Come and see me in a few days." When I visited him, he told me, "The Asigi people are your folks, so you will be their teacher." He prepared the books I needed for teaching and gave them to me.

Thereafter he visited the village of Hohorita to fetch former teachers and sent them to Ongoho as well. He hired four teachers. Our head teacher was Alexander Horepa, and he had with him Justin Okaipa, Phienius Ahopa, and Sextus. Most of them were from Hohorita, and only Kingston Gambe, and myself, Lucian Vevehupa, were real Asigi men.

Numerous pupils attended Ongoho school, and we shared them among the six teachers. At the end of the month, the teachers received payment as follows: married teacher with three children, 50 toea (cents), 5 black tobacco sticks, 2 bottles of kerosene,



School ta pure / Children in a village school

school meni ispa mane avo eto dago teachers 6 emina kaheketo ahe poekihahera. Dago teachers 6 evi pure uhahera amita end of month ta pay humbuhahera amo einge ra. Teachers akate meni undi 3 amo money amo 50 toea black stick tabacco 5, 2 bottles of kerosene, 2 cups salt, 2 bars of soap. Dago singa meni irae amita pay amo einge ra. Money 20 toea black stick tabacco amo 3, kerosene bottle 1, soap bar 1, 1,5 cup salt. Avora te dago ta iribo ombari asari tapa amo christian Australia eto England na hande ikihere puvuhoi teho humbuhahera. Avo eto embo akate amo osaga kiae. Dago singa amo ainge osaga kiae. Tunga javotoho te pure uhahera. Amita be amo Church PNG puvuna amo money irae avo eto ari amo uhahera.

2 cups of salt, 2 bars of soap; single teacher with no children, 20 toea (cents), 3 black tobacco sticks, 1 kerosene bottle, 1 bar of soap, and 1.5 cups of salt. It was not bad. We got our clothing from charity sent by Australian and English Christians. Those who were married had no worries. The singles did not want for anything either. We worked and were pleased. When the church of PNG established itself among us, no money was circulating and this is how they settled the payments.

CHAPTER 24

Na Ongoho pure ue 3 years irae enu Bishop na Managalasi pambuto station eha kogombana enu. Pambuto degi eha humbuto kogombea amo Gora.

Station eha amo tiri Sumbiripa amita ku ta ra. Embo meni amo Church nei irae eto God ta ke ingae mihahera. Ai ikenu pambuhe joru peniwahai be ea. Amita be amo na amo singa embo nei irae na oenga eto peni be amo na enana ta ke kiae avo embo na teora joru ea. Na enana ta ke avo kiae ra te Motu avo na kiari avo eto Motu ke na enana ga aisona avo hotembihe pambua. Eto na tunga javotoho ue God jakeka ea amo evira. Da Gora mei wahai amo pambuto Sasembata school ue Orokaiva ke tapa amo kiari avo na pambari ke eo ingito na hambasi puvuto simba unu pambua. Embo isapa mane na pekasi puvuto simba miha amita jo ta amo Orokaiva ke kiari mei amo ai mihei na puvuhone embo tapa amo mei amina degi nau ta ke mo do aisuja avo ingesi simba ore mei amina na javone kahihe einge ena. "Mama Orokaiva puve Orokaiva, Orokaiva!" Orokaiva ta javone kahari hajire ingihe nau joru te osaga te irae, sau be huheveto mei avo andito havo ue si erene. Embo tapa ai mihera amo si pere erera. Avo iji te na mei amiga Orokaiva ke na erene embo tapa kore ue ora osa ea. Avo iji te nau osaga memega joru ari irae ehei embo te evohu te mei singa te kakara te amo toho nau pere ea. Orokaiva ke kiari mei amita javo amo Gilpin Ase da Gora avo meni ra.

Bande nau amo irae avo eto patrol officer ta rest house ai mihe bande nau te school bande te avo 2 weeks ta jo ta ikeo irae enu singa pepeni te da embo te siriketo humbuto Popondeta puvua school donda

Lucian Vevehupa in the Resurrection Cathedral in Popondetta



I worked in Ongoho for three years, then the bishop asked me to start a mission station among the Managalasi. I established this new station in Gora, on the back slope of Sumbiripa Mountain.

Since they had no Church, those who lived there had never heard the Word of God. I was very scared to go there. I was single and no one else was to come along with me, so I felt lonesome. I did not speak their language, and this scared me as well. I could speak Motu, and I was planning to use this language to communicate. Again, God helped me and finally all my worries disappeared.

One of the Gora youths had gone to school in Sasembata so he spoke Orokaiva fluently. When he heard that I was arriving he came to meet me. Many people gathered to welcome me and the boy who spoke Orokaiva was among them. Everyone was expecting to see whether this boy was able to talk with me or not. He addressed me this welcome speech, "Father, Orokaiva, welcome Orokaiva, Orokaiva."

When I heard him shout Orokaiva, all my fears and worries vanished. I rushed to that boy and hugged him, and then I cried. All those gathered there cried as well. They were relieved and glad to see that this small boy was able to speak Orokaiva with me. Immediately, all my worries and fears disappeared and these people, men, women, single boys, and girls became like my own family. The name of the boy who spoke Orokaiva is Gilpin Ase, from Gora.

I did not have a house so I stayed in the rest house built for the patrol officers. Within two weeks, the single boys and the men built my house and the school building. I took them to Popondetta to collect the materials we needed for the classes. The school headmaster was Henry Baker, a white man from Brisbane, Queensland. When I arrived, he prepared everything we needed and gave it to us. Then, we returned to Gora.

I seated all the pupils at desks and taught them. After one year, I returned to my place for holidays. When my woman saw me, she was very happy and asked me to marry her. We married in the church. Then, I returned to teach in Gora.

humbasi. School head master amo akena embo ra amita javo amo Herry Baker da Brisbane Queensland embo ra.

Dago puvuo head master na school donda siriketo ikenu humbuto egerembeto Gora pambua. Na ihiketo school meni humbuhe desks iketo irae eto na school ihiketo ahe pohekihe miho 1 year irae enu da ta holiday puvuo evohu nau avo na tunga humbuto na jimbasi uje enu kito hetega church ta jimbuto egerembeto Gora pambuto meni ahe poekihe mihakena. Amita jo ta amo na Managalasi embo ta ke keisi uje jote uhahena. Avo eto God na hondate enu ke humbuto enana ta ke na eto mine ingara ue mihakena. Managalasi ta ke amo evira Hae abero” Orokaiva ta ke amo “Sa humbuto hae”. Managalasi “Hine bojeme” Orokaiva “Hingi ike”. Na Gora Managalasi jo ta mihe 6 years irae oi enana ta ke irae kito St. Lukes Gospel kajihena Managalasi ke na.

I wanted to learn the Managalasi language, and God helped me to succeed. Soon, I managed to understand what was said and I could hold a conversation. Here is some Managalasi, “Hae abero” means in English “Bring me some betel nut.” “Hine bojeme” means, “Give me some pepper.” I stayed in Gora for six years, and I got to know their language very well, so I translated St. Luke’s Gospel into Managalasi.

CHAPTER 25

Na evohu nau jimbua amo church evohu be embo te evohu tapa amita tunga humbari evohu avo jimbuto Gora mihe 6 years irae ena amita javo Racheal Ambeja, da Ivore avo kakara avo jimbua. Na Gora mihe Managalasi ke irae kito enana ta ke na ST. Luke ta Gospel kajeo eheketo Bishop David Hand ta. Eo ingito pambunu ehekeo ingito ke be eto na ikenu teacher eto evangelist college Dogura ai ikenu pambuto 3 years training ea. Training eo irae enu egerembeto Popondeta puvuto Bishop na, “Umo Popondeta 1 year pure aisoa.” Ainge enu kito pure ue mihio 1 year irae enu Bishop puvuto, “Nau meni no Managalasi embo umo uje ere ora avo eto umo ikano pambuto station eha kogombasoa. Umo mahu amo lower Managalasi ai mihakena te oroho amo upper Managalasi degi javo Umbuvura Afore sub district ai pambasoa.” Ainge ena avo iji te amo na tunga osaga peni wahai humbua. Amita be amo aid post irae, truck embere irae, plane besi irae, degi araga pere, tiri pepeni eto heti memeni amo isapa mane avo na pambari uje ae eto peive one evohu nau na ke einge ena, “Nau embo emo no test avo eto inga na pambasora.” Ainge enu na evohu ta ke agi eto erito Umbuvura pambua station eha kogombasi javotoho pambua te degi dago ta amo gaiha ena amita be amo enana ta degi ari amo gaiha ena. Dago enana ta degi ke deina aisora avo irae. Na motu kiari ra te enana

The woman I married was really pious. She was sociable with all men and women. She was called Rachel Ambeja, and she was from Ivore⁶. After I married her, I spent six years in Gora. I learned the Managalasi language from practice, and I translated St. Luke’s Gospel into this language. When I read the translation to Bishop David Hand, he listened to it and later wanted to hear it again. He thought it was good and therefore sent me to the evangelist college in Dogura. I was trained there for three years.

When it was over, I came back to Popondetta and the Bishop told me, “You will work in Popondetta for one year.” This is what I did. After a year, he came again, “The Managalasi people want you to return there, so I am sending you back to establish a new mission station. Earlier, you worked in lower Managalasi, but now you will go to upper Managalasi, to a place named Umbuvura, in the Afore sub-district.”

When I heard this, I was very miserable. There was no aid-post there, no truck road, and no landing field for the planes. It was deep in the bush, with very high mountains around and lots of smaller cliffs. Thus, I did not want to go there and I was ready to disobey.

⁶ The wife’s village Ivore is very close from Jajau, the village where Lucian was born.



Kogombari mei ta di aku

Magnificent feather headdresses of decorated children

amo embo heriso amina kiarira avo eto degi dago ta gaiha ena te na nau evohu ga eto kito enana ta ke dainge eto humbasora or ingesora sovera ea. Avo ae kihi ta dago pambua amo dago ta bande amo irae avo eto mahu Gora ea ainge dombo patrol officer ta rest house ai ikeo mihe bande nau te school bande te sau be ikeo irae enu na bande nau ta horasi ue embo te singa te siriketo letter kaeto school head master ta degi ikeo humbuto puvuto school donda siriketo ikenu humbuto pambua. Na school aisi eate meni isapa mane eo kito Bishop ta letter kaeto teacher nei ikaja penunu eo. Teachers tapa 3 ainge akate embo pere ikenu pambua. Enana ta javo amo Dunston Uhita ae te, Giblin Hoivopa ae te, Rodrick ae te avo ikenu pambuo classes 4 eto ahe poekihahera. Iji aramite avo dago teachers ispa mane avo eto tunga javotoho be mihe pure uhahera. Ra te nau hotembari

However, my wife told me, "My man, they are trying to test you, so I will go with you."

I obeyed my wife and we went to Umbuvura to establish a new mission station. However, things were not easy because we could not communicate with them. We had no common language. I know Motu, but only a few of them new some words of this language. We did not know what to do. My wife and I sat there wondering how we could learn their language, at least enough to understand it.

To start with, we did not have a house and thus, like previously in Gora, stayed in the patrol officer's rest house. Then, they quickly built a house for us, and a school. We moved to our house, and I sent a letter to the head master telling him that I wanted to collect what was needed for the class. I gathered the single boys, and the men, and we went to collect that stuff.

I was teaching, but there were too many pupils. I wrote a letter to beg the bishop for another teacher. He sent three of them, all married with families. Their names are Dunston Uhita and wife, Giblin Hoivopa and wife, and Rodrick and wife. We taught in four different classes. It was enough, and we worked enthusiastically. However, I was constantly wondering how I could learn the Upper Managalasi language. Finally, the small children taught it to me. After one year, I delivered a sermon in this language. The bishop then asked them, "Your priest delivered a sermon in your language. Did you understand what he said?" They answered, "Father, he made no mistakes." Because they said that, the bishop asked me to translate St. John's Gospel into this language. Today, these people are still using this translation.

tapa amo dainge eto upper Managalasi ta ke mo dainge eto humbaehene avo jo ta hotebehe school meni isasaraho na na ahe poekehere 1 year jo ta eneana ta ke humbene. Bishop isa pambei enanan ta ke na sermon ikihene ingihe mihimihe erito, “Ungo ta teacher ke ungota na sermon ikehija amo ke be pere na ehei te?” Ainge enu embo na, “Mama ke be pere na ehija.” Ainge eo Bishop na, “Umo enana ta ke na St. John’s gospel avo kajejo” enu kajea oroho jigama eagora.

CHAPTER 26

Na Umbuvura mihe 6 years ue enana book kajana ehei kajehe ira ehei Bishop na pambuto javotoho ehei jigama ore ke einge eria, “Nau mei God na umo embere javotoho ta pere umo jigama ua avo eto iji oroho evi umo avo upper Musa pambuto station eha kogomba uje ere ua. Degi amita javo amo Namundi ai pambasoa. Umo ai pambasoa amo da pepeni pere ainge simba aisora. Umo amo Namundi mihe Simbia te, Awara te, Moikodi te simba ue da neinei te tapa simba aisoa” ainge ena. Ke ainge avo Bishop na degi nau ta erei na nau evohu kevone jo peni wahai oi mihene Bishop bande ta evisi pahoi na evohu nau avo havo eto ke einge ea, “Bishop ke tapa ehija amo Orokaiva ke na ehija amo inge te?” ainge eo. “Ingena” ainge enu. Nanena, “Nau evohu degi amo koso be Popondetta, Port-Moresby ehei Tufi ehija amita ugorota pambara ehija amo umo jo osa oete ae ue kito amo Bishop evito pambasuja avo eto iho te indari eto ikao indirou mane pambasi ke ejo.” Ainge eo ke mine sau aera te humo kouketo iji isapa simba unu uha ke puvunu nau ke mine einge ena. “Nau embo na da ta iresi uje eto amo da singa isapa mane mihera avo jimbo ira ehena te umo pure evi oe kito inga jimbuhena. Na umo priest ao keisi uje ona avo eto mane haekasona te inga tehora pambasora.” Ena te embo na dago pambara uje ae eo embo ga mihe 2 weeks ea.

Dago Musa pambae kihi ta amo da ta puvuto aja mama te holiday eto tunga javotoho egerembeto dago ta pure ta pambua. Dago puvuto da ta holiday ore ke mahu ingito bande mahu iketo simba mihio dago pahue embere ta 4 days eto Namundi station eha kogombana ena da ai puvua. Embo tapa dago peketo javotoho humbua. Namundi jo ta amo aid post eto S.D.A. church aingeto mihakera. To Anglican church amo naena pahuna. Na pambuto

I stayed in Umbuvura for six years and finished the translation that they asked me to write. The bishop was happy with it, and he told me, “My son, God has put you on a good path, so now I want you to go to the upper Musa to establish a new mission station. You will go to a place named Namundi. Around it, there are several big villages that you must take care of. You will stay in Namundi, but also serve Simbia, Awara, and Moikodi, and several smaller places.”

When the bishop told me this, I thought of my wife and felt very miserable. Later, the bishop went to sleep and I went to kiss my wife and asked her, “The bishop spoke in Orokaiva. Did you hear what he said?” She answered, “I heard.” I told her, “You told me you wanted to live in a big town like Popondetta, Port Moresby, or Tufi, so if you do not wish to go to a nowhere place again it’s fine. As the bishop is going away tomorrow, you first serve him his breakfast and then you tell him that you do not want to go.”

My wife kept silent for a while as she was thinking about what she should say. Finally, she answered me, “My man, if I had wanted to stay at home, I would have married any of the many boys who live in our village. But, I married you because of the kind of work you do. I want to see you become a priest, so I will not stop you. We will go together where you must go.”

Although she decided we would go, we could not leave immediately as the people did not let us go for two more weeks. Then, we first went back home for some holidays before to going on to Musa. Thus when we left, we were in good spirits.

ehene school bande ikehere irae ehei embo siriketo ikehene Popondeta puvuto school donda humbua te embere ta pahue 2 weeks irae ena amita be amo tiri te umo te amo pepeni be avo eto seima pambuhahera Namundi humbua. Na Namundi station kogombeto mihio 1 year irae unu Musa enda ta iji peni waihai puvunu. Indari tapa irae enu embo beuje na sasapura uo na indari dainge humbuto ikano meni nau indesora avo irae be avo eto priest ta degi letter kaeto ikeo puvunu "Umo oenga Musa enda ta horenu Musa embo na father dago ta indari avo irae ehija te o ohu avo isapa mane mihera rate dainge eto humbuto indoro avo degi nota erera." Ainge eo ingito pambuto Port-Moresby Governor ta letter kajenu kito gun te cartridge tapa boxes ga iketo enu naena simba uene o teto indie ikere meni undi nau indie mihaheha. To ga peni waihai vovunu Musa embo ta indari puvunu indie tunga javotoho ea.

Musa embo indari peni waihai indio kito avo enana hondate ari embere avo irae be avo eto dainge eto hondata ari humbaro avo uha pure eto ke einge ea. Degi emita mutuka embere irae, boat ta embere degi tapa tiri na perekari avo eto plane ta veari besi amo na eto kiaera te na eto kito ano plane veasuja. Ainge hotembeto da Namundi jo amo plane veari haite kito da embo tapa ehene waihai ta puvere meeting ta ke einge ijiena, "Ungo ta town ta pambari degi amo irae avo eto da evi toto degi nei ta pambuto da eha tigihe da jo evi tovu plane besi au ungo te na pambuto puvuto are." Ainge eo embo tapa tunga javotoho eto "Ainge aisora". Ainge eto da aikeo pambunu na ihiketo plane besi eo irae enu Bishop Bevan Meredith avo oru eo puvuto kito osa peni waihai eto Port-Moresby plane ta tihi jigari embopo ta degi ke ikenu pambuna. Amita ambota plane ta embo okose na plane isapa avo ikeo puvuto kito pambuto report ikenu ingito embo okose na Bishop Bevan M. ga puvuto plane ta besi hirikea. Plane besi hiriketo degi nau ta eto ingari ea, "Umo plane besi mahu eto kiari re te?" ainge eo. "Nanena na kiae ra te God na hondate oi ehena." Ainge eo na peni waihai ombua. Musa embo ta embere waihai avora.

Plane ta tihi jigari embo pepeni avo Musa embo ta plane besi eha avo hirikasi pambasi ue ke ikeo pambunu embo tapa ke eo ingito enana ta kiae kiae avo eto tunga javotoho be ea. Amita be amo ungo truck ta avo vihito kiarira rate plane ta amo vihito kiae avo eto puvuru kito iji ambota plane ita vihito

The Musa people had been informed that we would come after our holidays, so they had already built a house that was waiting for us. The walk took us four days. We arrived at Namundi where I had to establish the station. Everyone came to welcome us and everything started well. In Namundi, there were already an aid-post and a Seventh Day Adventists' church. I was sent by the Anglican Church.

I told them to build a school. Then, I sent people to Popondetta to bring back what was needed for the class. On their way, they had to cross high mountains and large rivers so it took them two weeks for the round trip.

I had spent one year in Namundi when we had to face a big drought. All available food finished rapidly, and people became very hungry. I had no way to feed my children so I sent a letter to the priests who soon wrote back to me, "We sent you all by yourself among the Musa people. They tell us that you have nothing to eat. They say that they could help you with some game from the bush but that they have no way to hunt it." When I read this, I immediately wrote to the governor in Port Moresby. He received my letter, and rapidly sent back a box with a gun and many cartridges. I was managing that gun. The villagers killed much game with it. They gave me meat, and my children could eat. Later, heavy rain fell in Musa and the vegetables grew again. Everyone ate his or her fill and was content again.

Now, Musa people ate plenty of food, but they had no access to a road. So I started thinking about how I could improve this. There was no road suitable for motor vehicles, and no boats, because it was in the mountains. I knew nothing about airstrips, but I imagined that this could be a solution. Formerly, I had seen one elsewhere so I asked the Namundi people to assemble for a meeting. I told them, "You have no way to go to town. So you should abandon your present village site and move it elsewhere. Then, we can use that ground as an airstrip. We would all be able to go to town easily." Everyone liked the idea and said, "We will do it."

They moved the village elsewhere, and they prepared an airstrip. We then invited Bishop Bevan Meredith to visit us. When he saw the airstrip we built, he was delighted and thereafter called the

Port Moresby pambasora avo eto tunga javotoho be ea. Aravo eto enana ta chief na embo meni ta degi ke einge ena, "Ungo te nau teacher emo Orokaiva embo ra te ungo te na ahe poekasi puvuto mihova pure peni wahai be ungo te na ari haite mane be avo ehei ungo te na tunga javotoho ora avo eto ungo te pondo ungo te nau teacher ta degi ue ungo te na pure gaiha eagora avo indesora" ainge ena. Chief ke do ena avo agi eto da tapa 7 amina o ohu tapa 16 ainge andito ba te piye te kae te jovu te ina te humbuto puvunu pondo peni wahai ue enana ta plane besi hirikea. Pondo degi nau ta ea amo Musa embo na pere aera te plane ta embo pepeni Port-Moresby ta iragora amite tapa degi nau ta pondo peni wahai eo plane na humbuto pambuto Namundi airstrip eha avo hirikihe degi nau ta pondo peni wahai be ea.

Musa embo ta embere nei irae enana ta embere wahai amo plane ra.

Musa jo ta church nei irae be aid post irae amita jo ta Anglican church nanena wahai pambuhena avo pere ra. Degi amita kiari nei do irae avo eto sovera ano kiari humbara pure gaiha uena. Degi arai pure 3 ainge ahe poekihena: 1) Hamo ta 2) Uha kiari 3) Eto ahihi ta. Hamo ta coffee urara ahe poekihena, uha kiari, school ahe poekihena, ahihi ta, God ta ke ahe poekihena. God ta ke ahe poekari bande 1) Jari, 2) Awara, 3) Namundi, 4) Simiba Sunday wahai wahai church hekeri eto hembuhe God ta ke ahe poekihahena. School Namundi ai iketo meni tapa humbuto puvuto Namundi mihe school ere uhahera. Pure na oenga uena amita jo ta gaiha ehei kito Bishop George te Bishop David Hand ta degi letter kaeto teachers nei ikaro na hondate ara penunu ehena. Teachers 3 ikihera. Enana javo amo Evira Giblin Hoivo ae te meni heriso, Samuel Egairo ae te meni wahai, Justin Unini singa.

Dago teachers 4 emo jo wahai ta eto tunga mine humbara ue pure javotoho be na uera. Musa enda ta pure ue 6 years one Bishop David na letter kaeto ena, "Lucian umo Musa embere einge puvuto Port Moresby ejo no ke ano ingoe." Ainge enu pambuo, "Umo God avo embo pure gaiha avo eto God umo jage eria pambujo Newton Theological college ta training eto priest ejo." Ainge enu pambua.

person who was in charge of the air traffic in Port Moresby. This man sent a small plane soon to evaluate our airstrip and make a report about it. Finally, the traffic officer came together with Bishop Bevan M. to inaugurate the airstrip. During the ceremony, he turned to me and asked, "Did you know much about airfields before?" I answered, "No I did not know anything, but God helped me." He recognized that this was entirely what had happened. This was the first time Musa people could access the exterior.

The traffic officer was an important man, so when he announced that he would inaugurate the Musa airstrip the news spread all around. The people did not expect anything like it, so they were proud. Most Musa people had formerly traveled by truck but never by plane. So when they saw the plane landing in their place then taking off the next day with passengers to Port Moresby, they were ecstatic.

Their chief told them, "Although he is an Orokaiva man, our teacher has come here to educate us and he further led us to do important things of which we are very proud. He is doing hard work on our behalf, so we will offer him a gift giving feast." They obeyed their chief. Seven villages killed 16 pigs and brought taro, bananas, yams, sugar cane, spinach, and held a feast for the opening of the airstrip. I received gifts not only from the Musa people but as well from the traffic officer who came from Port Moresby. They bestowed upon me important gifts because the new airstrip was open and the planes could come and go. Until this day, Musa people do not have any other way to travel except by plane.

Outside Namundi, in the rest of the Musa area, there was no church and no aid-post. I was the only person that the Anglican Church sent to provide service to the area. Those who lived there did not have much knowledge about how life had changed around them. Thus, I decided to work hard to teach them things. I imparted three sorts of knowledge: 1) about the body 2) about the mind and 3) about the soul. For the body, I taught them to plant coffee. For the mind, I taught in school. And for the soul, I taught the Word of God. I taught in four locations: 1) Jari, 2) Awara, 3) Namundi, 4) Simbia. I visited one of these churches each Sunday to teach the Word of God.

The school was established in Namundi, and all the children came there to attend classes. As I was alone, it became rapidly impossible to do so much work. I therefore wrote to Bishop George and Bishop David Hand and asked them for another teacher. They sent three of them. Here are their names: Giblin Hoivo and wife and two children, Samuel Egairo and wife and one child, and Justin Unini, single.

The four of us teachers collaborated very tightly. We were cheerful and worked well. I stayed for six years in Musa. Then, Bishop David wrote a letter to me, "Lucian leave Musa and come to Port Moresby. I have to talk to you." When I arrived, he told me, "You work hard, so God calls you. Go to train at Newton Theological College and become a priest." He said this, so I went.

CHAPTER 27

Na Port Moresby pambuto Bishop David Hand Dogura pambuto training eto priest ana ena amo February 7/2/1961 amina Musa enda toto Dogura pambua training aisi na. Dogura pambua amita nau ahe poekari embo amo Fr. Charles Helms da Melbourne ra. Embo aramina na 5 years ta ahe poekena. Dago Oro Province embo te High Land embo te Milne Bay embo te wahai ta eto training embo tapa avo 42 ainge na training ea. Dago ta ahe poekari irae enu Popondeta jota puvua 197 na Dacon ordain uena. Bishop George Ambo na, "Lucian umo namo te Resurrection jo ta pure aisoa." Ainge enu hetega mihe 1 year pure ea. February 2nd, 1971 na priest ordain uena. Na iji mahainge God jakeka eagona amita be amo God ta pure otoh uahena te na amo hini kambari embo avo eto jujune sapura ta uahena. Na embo taisi amo kihi utu nau heriso emina embo teto haito mimikano enda ta veto herekaro ambota ingena na taisona. Ainge iji mahainge uahena avo eto ahumbari evi humbua. Na ahumbari evi humbua hariga October 18, 1971 amina evohu nau Rachel Ambeja avo ambure enu hatere ta hospetal ta humbuto pambuto iketo engerembeto pambasi vihito Mr. Stan ta company tipper peni wahai be amina P.M.V. nau amiga vahiketo tena. Na tipper amina tena avo iji te nau utu heriso vihito engi kaja ehei veto utu singi ehija emite vehu avo hora ainge ena. Nau ahumbari evi humbua amo iji 4 PM amina ngana tena Oro-Bay embere ta ngana teto vahikena avo embo na eto kito humbasi ea te gaiha enu kito town ta ke ikeo puvunu

In Port Moresby, Bishop David Hand asked me, on February 7th, 1961, to attend a priest training. So I left Musa and went to Dogura to be educated as a priest. In Dogura, my mentor was Fr. Charles Helms from Melbourne. He taught me for five years. There were altogether 42 candidates, from Oro Province, the Highlands, and Milne Bay. Once the training was over, I was ordained Deacon, in Popondetta, in 1970. Then, Bishop George Ambo told me, "Lucian, you will work with me in Resurrection (Popondetta Parish)." So I worked there for one year. On February 2nd, 1971, I was ordained a priest. I loved God so I was relentlessly doing His holy work. But, I was also an angry man, so I fought very violently. When I fought with someone, I first hit him with my two legs repeatedly until he fell on the ground, and then I hit him with my fists. Because I did this often, I had an accident.

This happened on October 18th, 1971. At that time, my wife Rachel got sick. We put her on a stretcher made of palm wood, took her to the hospital, and left for home. On the way back, the big tipper of Mr. Stan's company collided with the Public Motor Vehicle in which I was. When the tipper hit us, my two legs broke from the hips to the tip of the toes. The bones where so mashed that they were like sand. The accident happened at 4 o'clock p.m. on the road to Oro Bay. The two vehicles were destroyed, so it was impossible to take me to town immediately. Word was sent to Popondetta about the accident. The rescuers

ox humbuto pambuto humbuho mume 10 PM ena. Na humbuto Popondeta General Hospital humbuto puvuo doctor na nau wasiri irae unu kito sau Port Moresby ring eto plane oru ena. Plane puvuto na humbuto pahunu nau wasiri embere ta irae ena. Pambuto Port Moresby General Hospital ta horea mume 12 PM. Doctor horeto na kito, "Aja to erena embo emo mahu peheheja humbuto pambuto morg ta ikevujō." Na Port Moresby pambuho Asigi embo tapa 5 thousand avo embo mine taisi town ta veto ewa embo ahe uo police na Asigi embo peiketo ke eo da ta egerembeto puvua. Embo nei nei police ga jujune eo kito tipura ta ikeo horea. Asigi embo gaiha eto embo mine taisi uo embo nei nei Bishop George Hambo or priest avo taisi sapura be uo kito Boshop George na Bishop David Hand ta degi ke ena, "Popondeta town sapura ua avo eto Anglican church enda tapa ta mihera avo aro pari aro God ta kiari avo ue Fr. Lucian avo ikau egerembai."

Na truck na tenu Port Moresby General Hospital ta pambuto coffin ta horeto 4 days eto 4 nights ea avo iji te Bishop George Sunday hure te pambuto Bishop David Hand ga evito Monday iho te Oro Province embo tapa Port Moresby mihakera avo oru enu hospital pe ta church enda tapa ta pari uo enana Bishops heriso aminga wahai ta eto 1 hour God ta degi pari ue mihio God enana ta pari te enda tapa ta pari te ingito enbo tapa ta pari doinge ea amita answer mine amo nau ahihi ikenu egerembeto puvuto nau jo ta horenu wasiri ehako humbuto erihena. Na oroho mihena evira. Nau coffin hamo glass pere avo eto ahihi nau puvuto jo ta horihei na wasiri one Bishop David Hand kito sau coffin hiriketo na ovirembeto puvuhe Popondeta embo mihera avo jage eto, "Tunga javotoho evujo ungotenau Father ehako erehija." Ainge jie na humbuto arahata puvuto hunu pisara peni wahai unu embo tapa joru ue tihi mine kia ue ke be ea. Bishop na humbuto hospital jo ta horenu Doctor jo osa ae eto, "Bishop! Embo emo mahu sape ehei hamo masa ere ua. Ambure embo isapamane mihera avo eto humbuto room nei ai ikejo mihirou amita irari besi ikane." Bishop Doctor ke do ena avo agi eto ke do ena ainge ena. Na ai mihio Doctor puvuto irari besi nau ikenu pambuto besi nau ikena hereketo mihakena.

Na besi ta ikeo evito mihio Docto puvuto na humbuto x-lay jota horeto nau vehu irae ena avo x-lay eto kito nau paunge anji ai auri na pauketo auri hota

arrived with a four wheel drive vehicle at around 10 p.m. They then drove me to the Popondetta General Hospital.

When the doctor saw that I was unconscious, he called Port Moresby and asked them to send a plane. It arrived, and I was loaded inside. But during the transfer, I fell into a coma. We reached Port Moresby at midnight. The doctor came to examine me and said, "Sorry, this man is dead, take him to the morgue."

While I was being transferred to Port Moresby, 5000 Asigi people gathered in town and were looking for people originating from the seashore to take vengeance on them for what happened to me. The police came to meet them and ordered them to go back to their village. But, some of them attacked the police and were arrested and put in jail. Asigi people are very determined, so some of them figured that alternatively they could take revenge by killing Bishop George Ambo or any of his priests. Thus, Bishop George said to Bishop David Hand, "Popondetta town is turning crazy; you must therefore ask the Anglicans from all around the world to pray together so that God may show His power and return Fr. Lucian to us."

A truck hit me, and now in Port Moresby General Hospital, they laid me in a coffin and I stayed there for four days and four nights. On Sunday night, Bishop George went to sleep at Bishop David Hand's place in Moresby. On Monday morning, he sent a message to all the Oro Province natives who lived in Port Moresby to meet him in front of the hospital and to pray together with all the Anglicans of the world. The two Bishops prayed together to God for one hour. And God heard their prayers and that of all the Anglican of the world. In response to these prayers, God resuscitated my soul that came back into my body and I started moving again. And, as you can see, I am still here today.

My coffin was made out of glass so when my soul returned, and I started to move, Bishop David Hand saw it immediately and rushed to open the coffin. He lifted me in his arms then spoke to the Popondetta people who were gathered there, "Be satisfied, our father was resurrected." He lifted me, and carried me outside the building. Suddenly strong winds

gosuketo esi na tigitu utu ita eto ohoru hu ta eto tigio di maripo na irarako ere uhahena. Amita ambo ta auri na pauketo tigia ho ai ta mahu eto kakesa hute amina veto nau evari besi avo sapura unu kito nurse jage eo puvunu eo kito pambuto Doctor enu puvuto kito enu esi vujuketo utu heriso besi ta venu sivo eo kakesa ira pepehekenu, sivo iketo togeto ikeo besi ta hereto mihakena te nau utu vehu memeni eto popojekena avo kambae eto Doctor na kina avo na javotoho aisona avo kiae eto Doctor nei ta kiari amina aro javotoho ana ikeo Brisbane Australia pambua. Na pambua hospital javo amo Green Slope Repatriation hospital ai ta pambuto Doctor Livingston amo vehu pojari ami ta sivo ikari embo amina humbuto simba ena. Na sivo ikae kihita avo na humbuto X-ray jo ta horeto nau utu heriso avo X-ray eto kina. Amo utu heriso amita vehu avo irae jaseto hora ainge ari avo kina. Avo iji te doctor uha pure gaiha ena. Doctor pure do au na javotoho aisona avo irae kito nau utu heriso avo sohukau pepe pere irona hotembena. Amita ambo ta nau besi mahu avo toto na besi eha ta pambuto embo Philip Australia embo avo World War II amina Japanese na Sanana da Buna ai tari avo utu heriso sohukari pepe pere mihakija amita besi egihi ta ikaro mihe embo avo kiono nau utu avo einge aisi eo pambuto miho embo Philip avo na kito ke einge ena, "Namei umo da davo embo re?" ainge enu. Naena ainge ea, "Na Popondeta oro Province ra." ainge eo. "Na no enda avo embo pambuto jujune uo teo puvuto utu heriso irae enu arumbeto iragona avo eto umo humbuto puvuto nau engihi ta ikehera amore na do arire avo kio umo avo nau utu ari ainge aisi ehara avo eto umo gaiha ejo God na no vehu eha ikai." Embo amo agena embo ra te na tunga humbuto oje kahena. Ke do ena avo ingito mihio Doctor puvuto na humbuto x-ray jota horeto x-ray eto nau vipa ta vuvure avo vehu na sariketo 5 times ainge egovekari avo kito, dainge eto vehu avo humbasi ururou amo nau vipa sine avo tahukau na pehasona avo kito nau utu heriso sohukasuja avo hotembena. Amita ambo ta pure enu irae enu na indari mane indona ke kaeto nau ohoru kombu ai ikeo kito. Bishop David Hand te Bishop George Ambo te enana ta degi ring eto nau utu heriso irae aisuja amita ke ijie nau iji ambo sapura avo eo enana ingito Doctor ring eto, "Umo simba ejo dago two weeks jo ta amita tohoga ke eto ingito aro pure no amo aisosa" ainge eo. Doctor amo hini kambari eto na sivo mane ikasi ke eto tona.

started blowing. Everyone was scared and looked at each other, but they had to admit that it was real.

The Bishop took me back into the hospital, but the doctor was unconvinced, "Bishop! This man is already dead. His body stinks. There are lots of sick people here, so I must put him in a separate bedroom." The bishop obeyed, and I waited there. Later, when the doctor came back, he put me in a separate room where I was laid on the bed.

The next day, I was still lying when the doctor came and took me to be X-rayed. On the films, they saw that my bones were all broken. They pierced a hole in my knee bones, passed an iron rod in this hole, and they attached a rope to it. Finally, I was positioned with my legs up and my head down, so that I resembled a flying fox.

Later the skin where the iron rod was sticking out got infected, and I could not sleep at night. I called the nurse and she fetched the doctor. He relieved the rope and laid my legs flat on the bed. He gave me medicine, and the infection disappeared.

I took medicine regularly, and I was lying on the bed without moving, but the broken bones in my legs did not heal. As the doctor who took care of me did not know whether I would heal or not, he wanted another doctor's opinion, so he sent me to Brisbane, in Australia.

I was taken to a hospital called Green Slope Repatriation Hospital and Doctor Livingston, a specialist in broken bones, attended me. He did not give me medicine at first, but took me to be X-rayed. Again, they took shots of my two legs. He thus saw that the bones were so smashed that they resembled sand. He tried hard to look for a cure, but found no solution. So he decided to amputate both my legs up to the hips.

Then, they moved me from my bed and put me next to an Australian man called Phillip who had been wounded in Sanana next to Buna while fighting against the Japanese. Both of his legs had been amputated, and he was left with only stumps. Since my legs were to be amputated above the knees as well, the idea was that I should speak with him.

Bishop heriso Bishop David te George Ambo te Anglican church enda tapa ta mihera amita degi ke einge ea, "Two weeks jo ta pari evujo. Fr. Lucian ta vehu eha ikai." Iji aramite Churches enda tapa ta aramina God ta degi pari ikena amo ji johi ainge vihina. God embo tapa ta pari ingito utu heriso ta vehu ehahe ikena. Nau utu heriso emo hora bag heriso avo utu ta tigito toari veto onehana eto mihe 1 year ena amita jo ta memega kia mihahena te week heriso amita jo ta amo na memega peni wahai be humbuhe na si peni wahai be meni isapa na arako ea. God na embo teto pejeto vehu eha ikari te memega avo nau kiae kihi ta kito iragona. Na God jo na osa eagona nau vehu pejeto memeni ena avo eha ikau utu na haito hembana memega ikihe ehei kojihena. Avo eto God jakeka eagona ainge dombo churches enda tapa ta amita pari na kojea avo eto God ke be eagona. Na memega peni wahai kia amita ambo ta God na nau vehu eha ikena amo na kiae. Amita be amo na memega iji mahainge kevuahena avo ke eto teho mihio mume sihukenu evio mume ugoro ta nau utu heriso amo besi oviho ta veto evio na mume jajemo unu haperekihe utu heriso avo humbuto besi hamo ta ikihe tututu eto erito arumbeto ehure ari ke jie mihia te nau hamo tapa avo bouka mahu uahija ainge ae ra te hamo nau tapa avo ejeha pere unu mine humbari javotoho ue.

Utu heriso jigene vihito veto ena avo memega irae be enu jo osa na pe vihinu tunga javotoho ue si peni wahai ea. Na iho vujenu erito arumbeto tombu nau amo usasa te jo osa-osa te mihio sister nau sivo ikasi puvuto na kito na peketo, "Umo javotoho mihe te? Ainge enu." Aravora sister na javotoho mihena te sister nau iho oroho emita doru javotoho amo evira. Na iji mahainge besi ta hereketo memega kevue iragona avo irae au ehako erito hembana. God nau vehu eha ikehija avo eto tunga javotoho ue mihena." Sister ke avo ingito ganini eto imihe nau utu avo jigito vihito veto eto, "Memega oi te?" ainge enu. Nanena, "Memega ae ra" ainge eo. Kore ue ti kambuto vani vani ue, "Ke be na God ke be erena". Sister na doctor ring eto ke einge ena, "Doctor na iho oroho emita doru javotoho kehena avo ano ingoa erena." Doctor, "Na doru javotoho dei re?" ainge enu. Sister na, "Anglican church enda tapa ta amite PNG Bishop te amina Fr. Lucian Vevehupa avo 2 weeks enana ta degi toaro uje no avo ae ehere umo hini kambari eto Fr. sivo ikae teho teho mihe memega kevue erei ring ehene sivo mane ikana haekeha amo oroho God na

After a while Phillip asked me, "My friend. Where do you come from?" "I answered, "From Popondetta, Oro Province." He told me, "I fought the war on your land. I was wounded, and they amputated both my legs. At present, I am seated continually. As they want to amputate your legs as well, they moved you next to me, so you can see what it is like. But don't let them do it and keep hope that God will help fix your bones." This man was white, but because he liked me, he gave me this advice. What he told me remained in my mind.

The doctor came and took me to be X-rayed again. He saw that the bones had wounded my veins and nerves in five different places. He believed that my bones could not knit without cutting my nerves, at the risk of killing me. So he decided to amputate my legs. When his duty was over, he left a note by the head of my bed that I should not be given any food to eat in view of the operation. Then, he called Bishop David Hand and Bishop George Ambo. He told them that he must amputate both my legs above the knees and that consequently I will never walk again.

However, the two Bishops answered, "You must wait for two weeks during which we will try our best. Thereafter, you can do your work." As they opposed him, the doctor was angry and he told them that he would stop giving me medicine in the meanwhile.

The two Bishops, David and George Ambo, spoke with all the Anglican Churches on earth, "During two weeks, pray for Fr. Lucian, so God may give him new bones." At once, all Churches on earth started praying to God, and their words rose to the sky like smoke from a fire. Hearing that everyone was praying at once, God gave me new bones for my two legs.

For one year, I had two sand bags attached to my legs that pulled on them. But it never hurt. However, during these two weeks, my legs hurt so much that I was crying like a small baby. This was the pain associated to the intervention of God giving me new bones, but I ignored it.

This is why I have faith in God. My bones were broken into small pieces. However, responding to the determination of all Christians, God gave me new bones with the pain that goes with it. He healed me.



PMV ta tire vehija / Tire puncture on the road

amita vehu eha ikehei tunga javotoho te arumbeto mihei kito umo ano ingoa erena." Doctor ke be ae eto mihinu week wahai irae enu ward round ue puvuto na kito, "Fr. Lucian umo aravo re?" ainge enu. Naena ke mine einge ea, "Yes Doctor umo degi nau ta ke einge ijiea." 'Bishops no na God no ta degi pari aro kojejo.' Ainge ijiea aravo Bishops nau na God nau ta degi pari ehere vehu eha ikehei kojeto mihena. Avo eto umo amo hamo ta doctor ke be erena. Ainge dombo God amo ahihi ta doctor ke be erena." Na ke do ea avo doctor ingito humo pain pain ue ganini jie na ingeni humbuto ke einge ena, "Uhu embo te enda embo te ke be eto kojeha avo eto na God ke be erena. Na iji ambo ta hamo ta doctor eto ahihi ta doctor aisona." Ainge eto mihahija amita Bishop ta degi pepa kajenu kito enu pambuto training eto ordain aisi ue ke ikenu puvunu ingito na pambuto kevu ordain enu. Kito avo witnes ea. Umo priest ae kihita amo naena ke do ea avo ingito God ke be eto utu ari embo ta degi ena, "Ungo Fr. lucian ta utu sau evujo da ta ikano pambai." Ainge enu utu heka humbuto utu eha sau eo na ikenu da nau ta puvua. Da ta puvuto Ressurrection church ai God ta pure ue mihene. Bishop George na "Father God na utu no be ikari avo irae ehija avo eto umo ikano da no ai pambuto mihie na parishes heriso amita priest heriso avo hondate ue iresoa." Ainge enu puvuto Togaho parish te Ongoho parish te ta priest heriso avo hondate ue mihahena. Ami ta ambo ta provincial elections iji puvei da embo na sesena ana ehere. Sesena eto election win eto Provincial Government ta pure ueana.

Thus, I worship God and all the churches on earth whose prayers cured me. And I say that God exists.

It hurt very badly before I realized that God gave me new bones. The pain was constant. Thus, all day I was sitting and talking until I fell asleep exhausted. In the middle of the night, my legs fell down from the bed and I was cold. I turned over and puled up my two legs onto the bed again. I woke up surprised and sat down. I thought that I was dreaming, but my whole body was very light now instead of being heavy as usual. It meant that I was recuperating my strength.

I grabbed my two legs with my hands and puled them up and down; it did not hurt at all. I felt a powerful emotion. Sounds of ease came out from my mouth. I was so exultant, that I started crying.

When day broke, I rose, and sat on my bead. My face was radiating with joy, and I was filled with love. The nurse came to give me medicine. She saw me and said, "Are you all right?" I answered, "I am alright , sister. I have good news to tell you. Until now, I was lying all day in my bed in pain. Well, it is over now; I am up again and will be walking soon. God gave me new bones, and I am thrilled."

The nurse laughed and pulled my legs up and down. She asked, "Does it hurt?" I said, "Not at all." She shouted and nodded approvingly as she saw the power of God. Then, she called the doctor and told him, "I have a good news to tell you today. The doctor asked, "What is it?" The nurse said, "The Anglicans from all over the world together with the PNG bishops asked you to postpone Fr. Lucian Vevehupa's operation for two weeks. Since they refused to accept what you decided, you became angry and stopped giving medicine to the father. He was in pain and when I called, you forbade me to give him any drug. But today, God gave him new bones and he is sitting in front of me on his bed, ecstatic. I called because I wanted to let you know."

The doctor did not believe it. The next week he came for his visit and he saw me, "Father Lucian, are you all right?" I answered, "Yes doctor. you told me 'Your bishops are praying to God, so we will see whether that heals you or not.' So my bishop prayed to God and I was given new bones and am cured. I know

now that you are a good doctor for the body. But, in the same way, God is a good doctor for the soul.”

The doctor acknowledged what I said. He nodded in consent. He took my hand and told me, “The man from the sky and the man from earth have healed you together; therefore, I believe in God now. For the present, I am a body doctor, but shortly I will become a soul doctor.” Soon, he wrote to his bishop and asked to be trained as a priest. I attended the ceremony where he was ordained. He thus became a witness of what happened to me. To start with, he did not imagine becoming a priest, but after I talked to him he began to believe in God.

Thereafter, he talked to the people who made artificial limbs, “Make some walking aids for Fr. Lucian (to replace his crushed feet) so he can return to his place.” They came to take the measurements, and made the prosthesis fast. Then, I returned home.

I worked for God at the Resurrection Church (Popondetta). Then, Bishop George told me, “Father, your walking ability no longer matches that which God gave you originally, therefore, I am sending you back to your village so you can help the priests of the two surrounding parishes.” And I helped the priests of the Togaho and Ongoho parishes.

Later, provincial elections were to be held and the villagers asked me to become a candidate. For their sake, I stood for election and won. So I started working for the Government.

CHAPTER 28

Na Provincial Gouvernement sesena eto win uena. Amo uje nau ta ae ra te da embo ta uje ai ta uena. Hihi amo einge ra. Embo na puvuto ke einge ea, “Umo God ta pure ehe inono ehei da ta puvea avo eto Governor ta pure ue dago ta osaga hondate aisoa.” Ainge eo, sesena eto na election win eto 4 years pure one embo ta osaga avo church iho na ehere uena.” Na churchs ikihena Anglican pere mane ra te CRC church, S.D.A. te Apostolic church, area nau ta avo iketo irae one 4 years irae ehei, election nei ta iji puvei sesena eto ehako win uena. Avo iji te school bande ikihena Togaho double class-room te Ondahere double class-room iketo, cofee, cocoa ve ikehene kovihere. 4 years irae ehei election nei puvei na sesena uena. Amita

I won in the Provincial Government election. It was not really my idea. I got involved in it because the vil-lagers asked me to do it for them. This is how it hap-pened. Some men came to see me, and they said, “You did enough as a priest. Now, you live in the vil-lage and if you work for the government you will be able to help us.”

So I was elected, and for four years I tried solving the problems that the people were facing and I also constructed new churches. In my area, I not only erected Anglican churches, but Christian Revival Church churches, Seventh Days Adventist churches, and Apostolic churches as well.

jo ta embo nei Alexander Handari amina seat nau avo humbunu kito na da ta veto mihe nau church ta pure avo ue mihakena. To PNG Bishop kihi ari embo late Sir George Ambo amina Anglican mihi amita humote pain ari avo sovera ae unu kito Ministry eha ihiketo ahe poekau Anglican Church Oro Province ta avo sovera aja ke Bible ta kajari avo humbuna. Ke amo embo John na kajari ra. John chapter 1-39 "Come and see." Ke ami ta be ewa ke na "Puwo Gave", Orokaiva ke na "Huma kioe". Late Sir George Ambo ami ta Puwo Gave Ministry ihikihija hariga January 2nd 2002. Eto 2003. Ainge oi na avo Bible study group ihikihena hariga June 6, 2004.

Amina Bible study ihikihena eto August 7th avo Bishop George avo degi nau ta pepa kaeto ke einge ijija, "Fr. Lucian umo no group ga puvujo ke ano ingoe." Ainge ehei nau 87 memebars avo humbuto Garara Suru pambuto 3 days workshop eto dago egerembeto puvuresi ore Bishop na ke einge ena, "Fr. Anglican Church, Oro Province avo vovoi kito Ministry evi ihikehena pambuto embo humbuto wahai ta ejo Church jigoro erai." Ainge ehei na center nau ta puvuto ikihana amo "Huma kioe international". Javo emo Jesu na Bible ta ari St. John ta degi kajena chapter 1-39. Ai ta einge ena, "Come and see." Ainge ari miha avo saso uena. Ami ta ambo ta Ministry evi hambari embo "Rev Sir George Ambo man of two worlds" avo hariga June 6, 2007 amina pehehei amita besi humbuto puvuto hona. Amita members tapa Puwo Gave te Huma kioe amo 36 thousand. Ra te embo ehaha isipa mane puvuhora. Ministry emi ta amo sub-centers isapa mane Puwo Gave 56 sub-centers, Huma Kioe sub-centers tapa 18. Ainge amina God ta degi giu pari ere ora. Amita jo ta Ministry emo sovera peni wahai be ere uheviha.

Docis na Ministry evi toara ke erera te na ke be hotembae ona amita be amo embo tapa egerembari uje ae ora avo eto. Ministry emo year 2004 amina mahu register ari ra avo eto Dioses na wahai ta ara ke eagara te uje ae eagara.

Bishop George do avo embo Ministry emo humbuto puvunu? Amita be amo Anglican Church PNG jo ta eha ra ta puvuna avo iji te amo embo evohu tapa jo osa te tunga javotoho ue Bishop te priest te, church leaders ke agi uera te Anglican Church PNG ta avo independent humbuhija avo iji te embo church ta pure ae, Bishop ta ke agi ae, hande ikae, priest

After four years, we had new elections. I ran again and was elected for the second time. I then constructed schools: in Togahoa a double-classroom, and in Ondahere another one. I gave cacao and coffee shoots to the villagers, and they planted them.

After four years, I was a candidate again. But another man, Alexander Handari, won my seat. I then returned to the village to work for the church.

In the meanwhile, the former PNG bishop, the late Sir George Ambo, recognized that the Anglican practice was weakening in the province and therefore created a new ministry. Through this ministry, he wanted to revitalize the Oro Province Anglican Church by returning to the teaching of the Bible. John wrote, "Come and see" (John 1-39). In the seashore-people language, this is "Puowo gave", and in Orokaiva, "Huma kioe". The late Sir George Ambo created the Puowo Gave Ministry on January 2nd, 2002, and developed it over 2003. I started a Bible study group on June 6th, 2004.

As I opened this Bible study, Bishop George wrote a letter to me on August 7th, "Fr. Lucian, please come to see me with your group. I want to talk to you." I went to Garara Suru with my 87 members for a three day workshop and on leaving, the bishop told me, "Father, the Oro Province Anglican Church is collapsing. I therefore founded this ministry to bring the people together and to pull the church up again."

Back in my village, I named my center *Come and See International*. This name comes from the St. John Gospel that attributes it to Jesus. It is written, "Come and see" (John 1-39). This is the name I gave to my center.

The creator of this ministry, Bishop Sir George Ambo, Man of Two Worlds, died on June 6th, 2007, and I replaced him. Together, Puowo Gave and Huma Kioe centers have 36,000 members and new members are joining every day. The two centers have numerous sub-centers: Puowo Gave has 56 sub-centers and Huma Kioe has 18. We all go to church and pray to God, and our ministry is very powerful.

The diocese wants us to abandon our ministry, but we refuse because the members do not want to return to their former church. Although, our ministry has been registered since 2004, the diocese keeps on asking us to join them. We refuse.

beer indie enana ta pure be avo ae. Priest ta airi ipone toto embo eha jimbuhe, Church ta law avo poekihere kito Ministry evi humbuto puvuto ehako ahe poekasi ena te embo na be kiae ue Church eha humbuto puvurari ke eagora. Ministry emo Church eha mane ra te Anglican Church amita last ministry Bishop George Ambo hambuto humbuto puvuna te embo na deheketo kiae ue ke sapura eagora.

Ministry ta humote pain ora amo Anglican Church na mahu do ere uhahera avo ere ora te Diocese te Parishes re revival ta humote pain avo eagora. Avo eto uje ae ue Ministry ta puvuhore osaga ue ke sasapura ere ra te dago tunga javotoho te God dago ta avo osa kageni ue mihera. Peni be avo dago Ministry ei mihe dago ta aja Church amo jenete ae ra. Dago ta degi ke sasapa erera te dago enana avo embo pari ere ora. Amen.

Bada jesu na Bible ta kaeto ke einge ena, "Namei na ke sapura au mine aojo. Umo tau mine taisi hotembaojo. Ovo nei ta tau kito haperekejo ovo nei ta tai." (St. Luke 6-27-28)

Jesu na cross ta teo mihe pari einge ena, "Father forgive them for they do not know what they are doing." (St. Luke 23-24)

Mama hotembeto tojo enana kiae kito ere ora. Amen.

Na iji mahainge God jakeka eagona ami ta be amo Bada jesu keriso enda ta peka humbuto puvuto pehena avo eto.

Ungo te na enda nei embo re te hamo nei re te ke nei re te avo aja wahai, mama wahai ainge ara jie Jesu enda ta puvuto pehena cross ta. Namei degi no ta sapura au te tumo au te umo tau kito ami ta sapura hotembeto toruhe pari ejo. Namei na sapura au kito mine wasiri javotoho ejo amita sapura avo hotembeto me kioi. Ainge Jesu na avo eto nau na namei aisi avo Jesu na ke evi ena. Amo inga nau irari javotoho dainge eto iresora avo eto ena. Avo eto ungo te na eto kito kojari embere jombure aisora. Aravora te ke emo ungo te nau degi ta eria avo eto embo amina uhu ta pambau.

Why did Bishop George create this ministry? When the Anglican Church arrived in PNG, both men and women became happy and faithful. They obeyed the bishops and the priests. But ever since the PNG Anglican Church became independent, the work it was doing was discontinued. The bishop were no longer obeyed. And no one gave money to the cult. The priests drank beer and did not work. Their daughters left their husbands and married again, thus breaking the church laws.

As he saw this, Bishop George created a ministry that intended to teach proper behavior to the people again. However, many Anglicans did not understand this and they claimed that it was a new church. Bishop George Ambo, however, did not create a new church, but the Anglican Church's last ministry. This was misunderstood, and false rumors circulated.

The practices of our ministry are those of the original Anglican Church. Nonetheless, the diocese, and the parishes regard it as a revival cult. They despise it, and the bigger it grows; the worse they judge it. However, we remain undisturbed and thankfully celebrate God. I want to stress, that our ministry has not forgotten its Mother Church and even if its members speak ill of us, we pray for them. Amen.

Brother Jesus wrote in the Bible, "If someone talks against you, do not answer. If someone hits you, do not answer. To one who strikes you on the cheek, offer the other." (St. Luke 6-27-28) When Jesus was on the cross he thus prayed, "Father forgive them for they do not know what they are doing." (St. Luke 23-24) Amen.

I worship God because brother Jesus came on earth to bring peace, and he died for it. Even if you belong to another place and your body and language is different, we all have the same mother and father. Jesus died on the cross because he said that. My brother, even if people around you are cross or fight with you, you must forget their evil and pray. If a friend acts badly towards you, act nicely towards him and he will be shamed. Jesus said that this is what one must do. Thus we will all live well together. Knowing this, we all together can try to find a remedy. This is what he told us, before he went to the sky.



1981 Lucian Vevehupa, André Iteanu, David Okaipa pondo ere ora.
Lucian Vevehupa, André Iteanu and David Okaipa in a gift giving feast in 1981

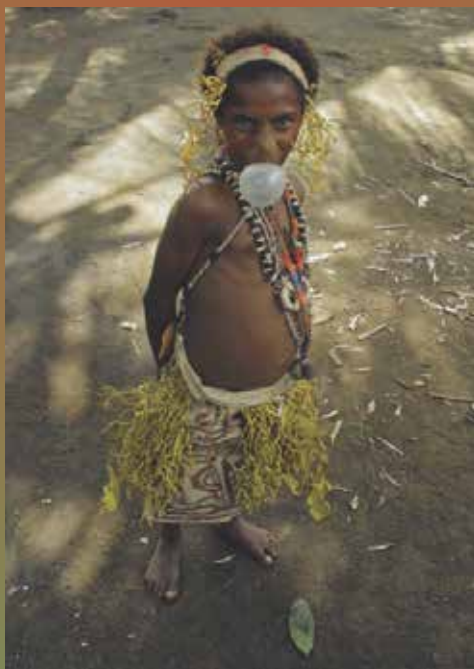
Over the past thirty years, Lucian Vevehupa told me many stories about his life, the past and the present, religion and politics... Every time, I was fascinated that so many things could happen to a man. Of course, all Papua New Guineans of his time went through tremendous undertakings that led them from the encounter with a violent colonial power to the need to fight against gigantic international companies to defend their land and way of life. Retaining this background, Lucian's stories contained, however, other formidable accomplishments as well: he died and was resurrected repeatedly; he established several mission stations and schools in remote places; he has been a priest, a politician, and an outstanding traditional dancer. Most people would need five lives to accomplish all this.

However, what impressed me even more is that Lucian has a comprehensive coherent vision of the world. This gift is generally very rare among humans and, in the West for example, only a few outstanding philosophers have proven to possess it. Lucian's coherence may seem all the more exceptional because PNG, the country he lives in, is currently confronted by several major ruptures: between old religions and new ones, between the former form of governance and the democratic state, between the morality of the gift and individualism...

In 2011, I asked Lucian whether he was willing to write an autobiography that I could publish. He agreed. He is such an active man that I was unsure he would find the time to do it. However, when I returned in 2012, he led me to his office and entrusted me with the manuscript of this book. When I first read it, I was surprised to find out that the first two-thirds of the text concerned his ancestors' life and the customs of his people, the Orokaiva. His personal story only came later. However, while enjoying his stories, I was once again captured by Lucian's powerful coherence. Indeed, how could anyone seriously talk about one's life, without first presenting the people, the ideas, the customs, and the beliefs that made him be who he is?

— André Iteanu, professor of anthropology in France

He worked among the Orokaiva in PNG since 1980; is a cross-cousin (*simbo*) of Lucian; and translated this book from Orokaiva to English.



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